ACTA UNIVERSITATIS UPSALIENSIS

Studia Anglistica Upsaliensia

18

A Late Middle English Version of

THE GOSPEL OF NICODEMUS

edited from British Museum MS Harley 149

by

BENGT LINDSTRÖM

UPPSALA 1974

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Doctoral Dissertation to be publicly discussed in Room V,
Uppsala University, on September 28, 1974, at 10 a.m.,
for the Degree of Doctor of Philosophy
(according to Royal proclamation No. 327, 1969)

by

BENGT LINDSTRÖM
Fil. lic., G.-H.

Almqvist & Wiksell, Uppsala 1974

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BM MS Harley 149, folio 266 verso

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Doctoral dissertation at Uppsala University 1974.

ISBN 91-554-0178-3

Printed in Sweden by
Almqvist & Wiksell, Uppsala 1974

CONTENTS

Preface 7
Introduction 9
I. History and Literary Importance of the *Gospel of Nicodemus* . 9
II. The Middle English Prose Version of *Nicodemus* in BM MS Harley 149 and Its Immediate Sources 11
III. Departures in the English Version from the French Exemplars 16
IV. The Language of the Harley 149 *Nicodemus* 20
Orthography 20
Grammatical Outline 27
Dialect 31
V. Descriptions of the Manuscripts 32
VI. Editorial Matters 41
The Texts 44
Notes 130
Glossary 149
Index of Proper Names 176
Bibliography and Abbreviations 178
Postscript 182

PREFACE

I owe thanks to the Trustees of the British Museum and to the authorities of the Bibliothèque Nationale for permission to print the English and French texts. I am further indebted to the officials of the British Museum, the Bibliothèque Nationale, the Bodleian Library, the Cambridge University Library and the Institut de Recherche et d'Histoire des Textes (Paris) for providing me with photo-copies of manuscripts and books.

A special word of thanks is due to Professor Johannes Söderlind, Professor Lennart Carlsson, Dr Karl Inge Sandred and Mr Donald S. MacQueen for assistance given.

B.L.

INTRODUCTION

I. History and Literary Importance of the Gospel of Nicodemus

It has often been remarked, and with reason, that the New Testament apocrypha are not on a level with those of the Old Testament as literature and theology. Yet, there is at least one document of this kind that merits attention, namely the so-called *Gospel of Nicodemus,* particularly its latter part, which, in point of fact, is an independent composition entirely concerned with Christ's descent into hell. The tenet of the Descent has but little support in the canonical writings—what there is, is found in Psalm xxiii, 7 (Vulgate); Hosea xiii, 14; Acts ii, 24; Romans x, 7; Ephesians iv, 8–10; Philippians ii, 10; Colossians i, 18; I Peter iii, 18–20 and iv, 6; Revelation i, 18. Also, the words *descendit ad inferos* are absent from the oldest Western creed, the Old Roman Creed, which 'can be traced with some degree of confidence to the second century'.[1] They, or rather their Greek equivalents, are first found in the creed that was drafted at Sirmium in the year 359 by a select committee of theologians under the aegis of the Emperor Constantius.[2]

Despite, or perhaps because of, the scant scriptural evidence, the tradition of Christ's visit to the underworld was eagerly seized upon by the Fathers of the Church and other early theologians and made the object of much deep speculation.[3] There developed two main interpretations of Christ's stay in hell. According to some authorities his primary object in going there was to preach the gospel and offer salvation to the just Jews and pagans who died before the Incarnation; according to others he went there to 'harrow hell', i.e. to bind Satan and set free only those prophets and patriarchs who had had foreknowledge of his coming. This latter view prevailed, at least in the West. The idea of the spoliation of hell found its most circumstantial expression in the Descent part of *Nicodemus,* which, however, is unorthodox in that it assumes that there was a universal deliverance of the captive souls: 'Et omnes qui sub nostris solebant suspirare tormentis insultant nobis, et deprecationibus eorum

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[1] J. N. D. Kelly, *Early Christian Creeds,* p. 101.

[2] Ibid., pp. 288 ff. and 378 ff.

[3] For an admirably clear account of the Descent theme in Christian thought from Clement of Alexandria to Dante, see R. V. Turner's paper 'Descendit ad inferos', *Journal of the History of Ideas,* xxvii (1966), 173 ff.

expugnantur imperia nostra et regna nostra vincuntur, et nullum iam nos reveretur genus hominum ... O princeps Satan ... ad nostram regionem innocentem et iustum perduxisti, et totius mundi noxios impios et iniustos perdidisti.'[4] The orthodox view is introduced in the Second Latin Form (*Latine B*) of the Gospel, which only allows a partial deliverance: 'Tunc salvator perscrutans de omnibus momordit infernum, quantocius partem deiecit in tartarum, partem secum reduxit ad superos.'[5]

The *Descent* was originally written in Greek, perhaps as early as the second century. Much later, perhaps in the early fifth century, it was joined to a younger fiction, the *Acts of Pilate*. The Greek originals were translated into Latin in the late fifth century, and from then on a large number of vernacular translations came into existence, which had considerable influence on art and letters throughout Europe in the Middle Ages and later.[6]

The dramatic possibilities of the *Descent* with its lively, if tortuous, dialogue were soon recognized, and it is practically the sole source of the many Harrowing-of-Hell plays or scenes in the medieval drama of Western Europe.[7] The theme of the Infernal Council in Christian tradition, culminating in *Paradise Lost*, has also been traced to the *Descent*, much of which is devoted to a dispute between Hell (personified) and Satan.[8] This derivation has, however, been called in question.[9]

The connexion between the *Descent* and other visions of the lower world—such as the *Vision of St Paul, St Patrick's Purgatory* and the *Vision of Tundale*—is a tenuous one, for, unlike the others, the *Descent* is not at all concerned with the physical aspect of hell, nor with the sufferings of the damned. Indeed, the setting of the *Descent* does not seem to be the abode of the damned but that region of hell that is known as Limbo, the dwelling-place of the just that died before Christ's coming. It is true that they are in prison—in accordance with I Peter iii, 19—but they are free from torture and damnation.

The *Gospel of Nicodemus* also had a share in the development of the legend about the Holy Grail. That material derived from the *Acts of Pilate* concerning Joseph of Arimathaea was used by Robert of Boron

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[4] C. Tischendorf, *Evangelia apocrypha*, pp. 401 f.

[5] Ibid., p. 430. Cf. J. Monnier, *La Descente aux enfers*, p. 103, fn.

[6] There is no real consensus among scholars as regards the dates of composition of the two parts of *Nicodemus* and the time when they were first joined together. See Tischendorf, op. cit., pp. lix ff.; R. Wülker, *Das Evangelium Nicodemi in der abendländischen Literatur*, pp. 1 f.; Monnier, op. cit., pp. 91 ff.; W. H. Hulme, *The Middle-English Harrowing of Hell*, pp. lx ff.; M. R. James, *The Apocryphal New Testament*, pp. 94 f.

[7] Hulme, op. cit., pp. lxvi ff.; Monnier, op. cit., pp. 211 ff.

[8] O. H. Moore, 'The Infernal Council', *Modern Philology*, xvi (1918), 171.

[9] C. Schaar, *Marino and Crashaw: Sospetto d'Herode*, p. 13.

in compiling his *Joseph* or *Estoire dou Graal* (c. 1200) is a well-known fact.[10] In the first branch of a somewhat later anonymous French work of colossal dimensions, the 'Vulgate' cycle of Arthurian prose romances (1215–30), Joseph is credited with the establishment of the Christian faith in Britain. Interest in Joseph as the apostle of Britain and the guardian of the Holy Grail resulted in an increased currency of the *Gospel of Nicodemus* in England in the late medieval period and also led to English translations that only begin where Joseph makes his first appearance (chap. xii in the Latin).[11]

II. The Middle English Prose Version of Nicodemus in BM MS Harley 149 and Its Immediate Sources

I pass over the Old English prose translation and the Middle English poetical version, as they are outside the scope of this study.

The extant Middle English prose versions—all nine of them late texts—were located and transcribed by Hulme, who planned to publish them together with some of the early prints.[12] Unfortunately his plan did not materialize. His transcripts are now in the possession of MED.[13]

Hulme holds that the most readable of the Middle English redactions is that which survives as part of BM MS Harley 149,[14] and anyone who takes the trouble to read all of them is likely to concur with him. It is not very interesting from the linguistic point of view, as it was written at a time (1475–1500, or even later) when spelling and morphology had become in some measure institutionalized; but, in the first place, it offers a complete text of both parts of the Gospel, and, secondly, it is quite the most complex version textually and its genesis constitutes something of a puzzle.

Hulme notes that this version 'bears considerable resemblance' to an Old French version contained in BM MSS Egerton 2710 and Harley 2253. (A third copy, unknown to Hulme, is included in BN MS fr. 19525.[15])

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[10] On the sources of the *Joseph*, see Le Gentil in *Arthurian Literature in the Middle Ages* (ed. R. S. Loomis), 254 ff. See also A. Micha, '"Matière" et "sen" dans l'*Estoire dou Graal* de Robert de Boron', *Romania*, lxxxix (1968), 457 ff.

[11] Hulme, op. cit., p. xxxiii. See also V. M. Lagorio, 'The Evolving Legend of St Joseph of Glastonbury', *Speculum*, xlvi (1971), 209 ff.

[12] Description of the MSS in Hulme, op. cit., pp. xxxiv ff.

[13] MED: *Plan and Bibliography*, p. 62.

[14] Hulme, op. cit., p. xlvi.

[15] Only recently, when I got to know about H. Shields' researches in this field, did I learn about the existence of yet another copy of this translation, in BN fr. 6260. It is, however, a late MS (fifteenth century) and is furthermore described as 'a somewhat paraphrased ... text'. See Shields, *An Old French Book of Legends and Its Apocalyptic Background*, pp. 83 f.

Yet, he does not seem to think that there are sufficient grounds for regarding the English version as a translation of the French one.[16]

Here I am forced to differ. For one thing, there are some faulty readings in Harley 149 that are best explained as derived from corrupt French readings. Thus, *merytes* (259 a/18) instead of *trouthe* (cf. 'Veritatem ipsius accipias', Tischendorf, op. cit., p. 354) would seem to presuppose French *merite,* corrupted from *verité* (presumably spelt *uerite*). Another instance is 'thou *beleuest* not yn God' (262 a/18), which cannot very well derive from 'Non *times* nec tu deum' (Tischendorf, op. cit., p. 362) but suggests derivation from Old French *creiz* or *croiz* 'believest', corrupted from *criens* 'fearest'. 'Adam, the fadyr of man-kynde, wyth alle the patryarches and prophetes, *arysen vp*' (269 b/6–7) can hardly be a translation of 'omnis generis humani pater cum omnibus patriarchis et prophetis *exultaverunt*' (Tischendorf, op. cit., p. 392), but Old French *esleecierent* 'they rejoiced' may easily have been changed by some scribe into *se leverent* 'they rose', especially as this fits very well in the context. Nor can Latin *vectes ferreos* 'iron bars' (Tischendorf, op. cit., p. 398) have given rise to *closures of helle* (271 b/3–4), but Old French *clostures de fer* needs only the addition of a nasal to yield *clostures d'enfer,* a reading that may have seemed superior in the context. Similarly, *y beleued yn þe* (273 b/4) is inexplicable as a translation of *clamavi ad te* (Tischendorf, op. cit., p. 403), but scribal confusion of Old French *criai* 'I cried' and *crei* or *crui* 'I believed' is conceivable.

There is a difficulty here, though: only in one case—*clostures de fer*/*clostures d'enfer*—are these assumptions borne out by readings actually found in the above-mentioned French MSS. This seems to indicate that this text cannot have been the English translator's only source, and the rest of the suggested readings (correct and incorrect)—except *merite*—are in fact found in the MSS of an Old French redaction of *Nicodemus* that was not known to Hulme. But more of this below.

We have no means of knowing whether Hulme compared the Harley 149 text and the French of Egerton 2710 systematically. I am inclined to think that he did not, for anyone who does cannot fail to be struck by the large amount of verbal coincidence. Compare:

Harley 149	Egerton 2710
Ye brynge a-geyn thys man	Vus m'amenez cest hom
to me as hym that wolde	cume celui qui tresturne
turne alle youre peple,	vostre pople, e vus veez
and see ryght wele that	que jo ne Herrodes ni
Herode ne y fynde non	trovum nul achaisun en

[16] Hulme, op. cit., p. vii.

enchesoun that he ys worthy to be dede, for al þat euyr ye accuse hym. (261 a/17–20)	lui digne de mort, de quanque vus l'encusez. (128 a/6–11)
Than came Sathanas, the prynce and dustre of dethe. (270 b/2)	. . . dunt vint Sathaṇ, le prince e dustre de mort. (130 c/25–26)
Why doutes thou to resseyue Jhesu, myn aduersary and thyn? (270 b/23–24)	Que doutes tu a receivre Jesu, mun adversaire e le ton? (130 d/3–4)

There is no point in multiplying citations to reinforce what is obvious.

One's belief in a direct connexion between the two texts is further strengthened by the fact that Harley 149 has certain omissions in common with Egerton 2710 and BN fr. 19525. (Harley 2253 has fewer gaps than the sister manuscripts.) I shall content myself with one example:

Harley 149	Egerton 2710
Dyd not Ennok plese God? And he was rauyssched only by þe worde of God oute of the sepulcre of Moyses the prophete. (268 b/19–21)	Done plut Enoc a Deu? E il fu ravi par la parole Deu de la sepulture Moyses le prophete. (129 d/34–35)

It does seem strange that Enoch should rise out of the tomb of Moses; there is certainly no biblical warrant for this. The Egerton reading is of course corrupt, but it can be emended with the help of Harley 2253 and BN fr. 19525, neither of which has a quite correct reading: 'Done plut Enoc a Deu? E il fu ravi par la parole Deu. Ne la sepulture Moyses ne puet estre trové, ne la mort Helye le prophete.' The emended reading is supported by the Latin of the group of manuscripts designated D^{abc} by Tischendorf: '. . . beatus Enoch placuit deo, et translatus est verbo dei, et beati Moysi sepultura non invenitur, et Heliae prophetae mors non invenitur.'[17]

Now, it is also true that large sections of the Harley 149 version differ from the French of Egerton 2710, Harley 2253 and BN fr. 19525, but the explanation is a very simple one: Harley 149 is a composite text, based on two French sources. There are one or two indications of this, which are not so easy to detect on a first reading and which apparently escaped Hulme's attention.

The catalogue of Christ's accusers is given twice, but the lists are not identical. On the first occasion (255 a/8–9) the list begins: 'Anna and Cayphas, *Sobna,* Dathan . . .'; on the second (263 b/21–22) the beginning is: 'Annas and Cayphas, *Symeon,* Dathan . . .'. Similarly, the two brothers

[17] Tischendorf, op. cit., pp. 386–87 (in the apparatus).

who testify to Christ's harrowing of hell are first called *Garyus* and *Lucyus* (269a/3–4 and 22), but later 274b/16–17) they become *Carnyus* and *Leutycyus*. Such minor variations as *Anna/Annas, Bedleem/Bethlem, Desmas/Dysmas* should perhaps not be adduced as proof of a twofold source, late fifteenth-century spelling being erratic enough to admit of such vagaries.

There are also occasional duplications, i.e. the conflator has committed the error of introducing the same passage twice, once from either source. Compare, for instance, 271b/29 (cancelled line) and 272a/14–15: 'What art thou that schewest to oure Lorde oure confessyoun? /What art thou that lyftest vp thy request to God for oure confusyoun?' In the former sentence *confessyoun* is a corruption of *confusyoun*. See Note on 272a/14–15.

Granted, then, that the Harley 149 version is a conflation, we have to look for one more French source. The French verse translations need not detain us. In addition to the prose rendering already considered, another two have come down to us: one that survives in no fewer than twenty MSS, another that is found in three.[18] The latter is the redaction we are looking for.

It is best preserved in BN MS fr. 1850, of the thirteenth century. It is also found in a fourteenth-century MS available in the Bibliothèque publique at Dijon (MS 525). The Dijon text is so corrupt and altered, however, that it does not admit of a real collation with the Paris text. Thirdly, this text is included in MS 305 of Queen's College Library, Oxford. This MS came under my notice too late for me to use it; in fact, I have not even seen it. As it is a late fifteenth-century text, it cannot be authoritative, however.[19]

A French text of this type provided the exemplar underlying the first printed version of *Nicodemus* in English, issued by Julyan Notary in 1507.[20] The only known copy is in Archbishop Marsh's Library, Dublin (Z.4.1.4 no 1). I have only seen the second edition, brought out by Wynkyn de Worde in 1509, of which there are two known copies, one in the Bodleian Library, Oxford (Tanner 206), another in the Cambridge University Library (Sel. 5.4). I have not inspected these two volumes personally, but judging by a microfilm in my possession, the Cambridge copy is imperfect: leaves a iv and a v seem to be missing.

Judging from the brief extracts from the first edition adduced by

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[18] Shields, op. cit., p. 82ff. Shields actually lists four French prose translations, but the fourth one is a very brief fragment, beginning only at the end of the *Descent*.

[19] Queen's College MS 305 is a vast legendary. For a description of its contents, see P. Meyer, 'Notice du ms. 305 de Queen's College, Oxford', *Romania*, xxxiv (1905), 215ff.

[20] See Shields, 'Bishop Turpin and the Source of *Nycodemus gospell*', *English Studies*, liii (1972), 497ff.

Shields, de Worde's edition is a mere reprint of Notary's. This Notary-de Worde chapbook has one notable interpolation, the story of Syndonia who wove the precious cloth in which the Lord's body was wrapped.[21] The closest analogue to this little legend is to be found in the so-called *Passion des Jongleurs* (early thirteenth century) as printed by E. Pfuhl.[22]

The fact that the Harley 149 *Nicodemus* and the chapbook have the same source for much of the time, gives us the opportunity to compare the versions of two contemporary translators. I have made occasional comparisons in my Notes on the Texts.

In the Text Section below the English of Harley 149 and the two French redactions have been exhibited on the same pages so as to enable the reader to make a thorough-going comparison of texts. As the Old French prose versions of *Nicodemus* still await their editor,[23] I had to trespass in the Romance philologist's field and prepare my own transcripts. I am aware of their many imperfections, but I think they are accurate enough to help clear up obscurities in the English text. Hereinafter the English version will be referred to as A, the French version of MSS Egerton 2710, Harley 2253 and BN fr. 19525 as B, and that of BN fr. 1850 and Dijon 525 as C.

A question of some interest is whether the A translator was composing with two French MSS in front of him or whether he had at his disposal a French MS in which the conflation had already taken place. The fact that in at least one case (256 b/26–28) a sentence from one source has been struck out before it was completed and has been replaced on the line by a sentence from the other source is, I think, sufficient proof that the translator could and did choose from the readings of two exemplars.[24] It also shows that the MS is a holograph and not a copy. It is less certain that the many interlineations all derive from the translator's own revision of his work, since some of them are changes for the worse. But if some of them were written in by a 'corrector', this second hand must have been nearly contemporaneous with and very similar to the first.

In the early part of the Gospel the translator relies more heavily on B than on C, but as he progresses he comes to rely more and more on C.

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[21] For a summary of this story, see Hulme, op. cit., pp. lix f.

[22] *Die weitere Fassung der altfranzösischen Dichtung in achtsilbigen Reimpaaren über Christi Höllenfahrt und Auferstehung*, pp. 5 ff.

[23] A critical edition of some unspecified long versions in Old French of the trial and crucifixion of Jesus and his descent into Limbo has been promised us by A. E. Ford. See *Speculum*, xlviii (1973), 196.

[24] Cf. also Note on 268 b/7–10.

III. Departures in the English Version from the French Exemplars

There are some passages in A that cannot be found in either B or C as we have them. One such peculiarity comes right at the beginning (255 a) where, in the list of Christ's accusers, a certain Judas is identified with the apostate apostle. Now, the *Gospel of Nicodemus* is remarkable for not mentioning Judas' treason or the capture of Jesus by the Jews. On the contrary, when the Jews appear before Pilate and accuse Jesus of violation of the law and of blasphemy, he does not seem to be in custody at all, for Pilate sends a servant to look for him, and this servant is told to treat him civilly.[25] This apparently bothered the A translator, and an attempt at adjustment to the canonical Passion story was made by expanding the name 'Judas' into 'Judas Skaryothe, the falce awmonere of Jhesu Cryst'.

Further on (262 b) a description of Judas' suicide is inserted (another harmonistic change), which does not prevent his name from turning up again in the slightly modified register of the accusers' names on folio 263 b.

Another deviation from B and C is the representation of the dream of Pilate's wife as inspired by the devil (256 b). This reflects a theory that seems to remount to Peter Comestor (PL, cxcviii, 1628).[26] When the devil realized that it might be dangerous for him to bring about the death of the Messiah, he tried to stop the machinery he had already set in motion and in a night vision prevailed upon Procola to intercede with her husband for Jesus. Our text is silent about the nature of the vision, but in the *Passion des Jongleurs* and in an early fourteenth-century English adaptation of this, the *Northern Passion,* the devil shows himself to her in person.[27] In the *Livre de la Passion* (of the fourteenth century) she is similarly honoured,[28] but in the poetical *Gospel of Nicodemus* (not far from the beginning of the fourteenth century) the wily demon assumes the guise of an angel in order to achieve his purpose more easily.[29]

The soldier's stabbing of Jesus' side, which in B and C precedes his death,[30] has in A been removed to its 'proper' place, i.e. to where it is

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[25] Cf. W. Michaelis, *Die apokryphen Schriften zum Neuen Testament,* p. 195: 'Der Läufer holt Jesus offensichtlich nicht aus einem Gefängnis herbei, sondern sucht ihn in der Nähe des Pretoriums auf der Strasse.' Inconsistently, Pilate later (261 a) commands that Jesus be crucified at the place where the Jews took him.

[26] See F. A. Foster, *The Northern Passion,* ii, 60.

[27] H. Theben, *Die altfranzösische Achtsilbnerredaktion der 'Passion'*, p. 44; Foster, op. cit., i, 110, and ii, 116.

[28] G. Frank, *Le Livre de la Passion,* p. 30.

[29] Hulme, op. cit., p. 34.

[30] This sequence originates from an interpolated sentence in Matth. xxvii. Before verse

found in the Gospel of St John. Furthermore, the episode has the form of a complete, if brief, rendering of the Longinus legend: the blind soldier laves his face with Christ's blood, and his eyesight is immediately restored (262 b). It is, however, likely that the episode had this form in the translator's C exemplar, as the same story is told in the Notary-de Worde print, whose source was a C text.

With such widely diffused legendary material as the Longinus story there is little point in looking for particular sources.[31] However, the oldest representation in any medium of Longinus as a blind man seems to be a picture of the Crucifixion in an Irish gospel-book of the late eighth or early ninth century (now in the Stiftsbibliothek at St Gall), in which a red zigzag line from the wound in Christ's side down to the empty eye-sockets of the soldier indicates the flow of the healing blood.[32]

The most surprising of the A additions is a 35-line insertion of totally extraneous matter at 267 a/5–267 b/11, a version of the Creed, spoken piecemeal and severally by the apostles. As it disrupts the continuity of the narrative, I have seen fit to remove it from the text. It reads as follows:

But whan oure Lorde Jhesu Cryst, Ffadyr and Sone and Holy Goost, assendyd to hevene vppon the holy day of Assencyoun, Crystes appostles weren yn gret hevynesse ffor as moche as they myght not see Jhesu Cryst bodely as they dyd afore-tyme. Wherfor oure meeke Lorde Jhesu lyft open the yghen of the hertes of appostlys that they myght verely knowe where he were and for be-cause that they schulde haue no doute yn no maner artycle of the Feythe. He therfor enspyred þe Holy Gooste vppon hys dyssyplys vttyrly, and forth-wyth-al they made þe .xij. artycles of the Feythe yn the maner that foloweth:

Saynt Petre, the prynce of the appostlys, seyde fyrst and made hys artycle yn thys wyse: J beleue yn God the Fadyr almyghty, maker of heuene and erthe. Saynt Andrew, yn the seconde artycle, seyde: And yn Jhesu Cryst, hys oonly begoten Sone and oure Lorde. Saynt Jame the More seyde: Whych ys conseyued by the Holy Goost and borne of the Vyrgyn Mary. Saynt Jhon the Evangelyst seyde: He suffred vnder the Pownce Pylat crucyfyenge, dethe and beryenge. Saynt Thomas seyde: He dessendyd yn-to helle, and the thyrd day he rose from deth to lyfe. Saynt Jame the Lasse seyde: He styed ynto þe hevenes and sytteth on the ryght syde of hys Fadyr. Saynt Phelyp seyde: Ffrom thens he ys to come ageyn for to juge the quykke and the dede. Saynt Bartylmew seyde: Y beleue yn the Holy Goost and yn Holy Chyrche catholyke. Saynt Mathew

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50 ('Jesus again gave a loud cry and breathed his last') some Greek and Latin codices insert: 'But another man took a lance and thrust it into his side, and there was a flow of blood and water.' According to this version, then, the lance-thrust was in the nature of a *coup de grâce*. See K. Burdach, *Der Gral*, p. 4. This interpolation caused a theological controversy, which did not come to an end until, in 1312, the Council of Vienne resolved that St John's was the correct sequence of events and that the stabbing took place after Christ's death. See Burdach, 'Der Judenspiess und die Longinussage', *Neue Jahrbücher für das klassische Altertum*, etc., xxxvii (1916), 34.

[31] Cf. *Acta SS*, March, ii (Venice, 1735), 370 ff.

[32] Cf. R. J. Peebles, *The Legend of Longinus*, p. 48; Burdach, *Der Gral*, pp. 285 f.

seyde: Y beleue yn the comvnyoun of sayntes. Saynt Symond seyde: Y beleue yn the remyssyoun of synnes. Saynt Luke seyde: Y beleue yn the resureccyoun of þe flessche. Saynt Marke seyde: And y beleue on the euerlastynge lyfe.

Thys holy seyenge was made the .vij.th Sonday aftyr Estyr day by the forsayde .xij. appostlys. And that day ys called Wyt Sonday. Than the .xij. appostlys deuyded hem-self aboute yn the vnyuersal worlde and preched the feyth of Jhesu Cryst and converted the peple and baptyȝed hem. And aftyr þat they wer martyred yn the name of God for þe mayntenaunce of hys holy feythe, lyke as God wolde.

Referring to this passage, Hulme makes the extraordinary statement that the translator 'refers to several other sources [sc. in addition to the *Acts of Pilate* and the *Descent*], especially the canonical scriptures, the legends of St Andrew, St James "the More" and "the Lasse", St Thomas, and St Bartholomew'.[33] But, as I have already intimated, the passage is completely extra-contextual and does not give grounds for any assumptions whatever about the translator's sources.

One of the first writers to set down the old belief in the apostolic origins of the Creed was Rufinus in chapter two of his *Commentarius in symbolum apostolorum* (A.D. 404), where it is described as the joint effort of the apostles before they entered on their missionary work.[34] Here we do not yet learn which apostle contributed what. In due time, however, the information became more explicit and the several articles were allocated each to its supposed author among the apostles. An early instance of this is the creed from the *Sacramentarium gallicanum* (seventh century) quoted by A. Heurtley.[35] A somewhat later, rather better known example is the Creed of St Pirminius in his *De singulis libris canonicis scarapsus*.[36] Neither of these agrees, however, with the text quoted above as regards the allocation of the articles. The closest analogue to the English that I have found is the first pseudo-Augustinian sermon on the Symbol (eighth century):

Decimo die post ascensionem discipulis prae timore Judaeorum congregatis dominus promissum paracletum misit: quo veniente ut candens ferrum inflammati omniumque linguarum perita repleti Symbolum composuerunt. Petrus dixit: Credo in Deum Patrem omnipotentem, creatorem coeli et terrae. Andreas dixit: Et in Jesum Christum, Filium ejus unicum, Dominum nostrum. Jacobus dixit: Qui con-

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[33] Hulme, op. cit., p. xlviii.

[34] Corpvs Christianorvm, Series Latina, xx. 134f.: Pl. xxi, 337. Early forms of the legend are also found in the anonymous *Constitutiones apostolorum* (lib. vi, cap. xiv; pp. 173f. in Lagarde's edition, Lips., 1862) and in St Ambrose's *Explanatio symboli ad initiandos* (PL, xvii, 1155ff.), both of which were written at the same period as Rufinus' work. This information I owe to A. Hahn, *Symbole und Glaubensregeln*, p. 52, fn. 87, and Kelly, op. cit., pp. 1ff. On the legendary origins of the Creed, see also F. Kattenbusch, *Das apostolische Symbol*, ii, 3ff.

[35] *Harmonia symbolica*, pp. 67f.

[36] PL, lxxxix, 1034f.

ceptus est de Spiritu sancto, natus ex Maria virgine. Joannes dixit: Passus sub Pontio Pilato, crucifixus, mortuus et sepultus. Thomas dixit: Descendit ad inferna, tertia die resurrexit a mortuis. Jacobus dixit: Adscendit ad coelos, sedet ad dexteram Dei Patris omnipotentis. Philippus dixit: Inde venturus est judicare vivos et mortuos. Bartholomaeus dixit: Credo in Spiritum sanctum. Matthaeus dixit: Sanctam ecclesiam catholicam, sanctorum communionem. Simon dixit: Remissionem peccatorum. Thaddaeus dixit: Carnis resurrectionem. Matthias dixit: Vitam aeternam.[37]

The two lists agree except that in the English Bartholomew has appropriated the beginning of Matthew's article and the gospel-makers Luke and Mark have been substituted for Thaddaeus and Matthias.

There are a few more insignificant additions. Thus, at 260 b/25, we are told the number of the slaughtered innocents. Before the account of Judas' suicide there is a reference to the breaking of the legs (it actually says 'heads') of Jesus' fellow-sufferers (262 b/23–25). Some characters who are anonymous in the sources receive names, for instance the paralytic, the blind man and the leper who testify to their miraculous cure (259 a/23 ff.) and also the guards at the tomb (264 b/1 ff.). Incidentally, it does not say anywhere in the canonical scriptures that there were four of these.

Occasionally the translator tries to 'touch up' his text or make the English more idiomatic by adding a word or two that are not in the original. For instance, 'sa vesteure [estoit] ausi come nois' appears as 'hys clothynge was as whyte as snowe new snewed' (264 b/14–15) and '[je] le t'amerrai lié' has become 'y schal brynge hym to the, bounde bothe hand and foote' (270 b/30). One small added detail is a pleasant anachronism. On seeing Jesus, the servant who has been sent to fetch him to Pilate produces a kerchief 'oute of hys sleue' and spreads it on the ground for Jesus to walk on (255 a/29–30). The French has 'un drap qu'il portout en sa main'. A Roman soldier or servant hardly carried a handkerchief tucked up his sleeve the way a fifteenth-century English gentleman did.

In conclusion it ought to be mentioned that there are one or two episodes or speeches in the French of B that have found no place in the English. Thus, the brief reference to Simon from Cyrene and the bearing of the cross at B 128 a/20 ff. has no counterpart in the English, and Simeon's prediction in the temple with regard to the infant Jesus (B 129 d/16 ff.) has no English equivalent either.

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[37] PL, xxxix, 2189; also in Hahn, op. cit., pp. 50 ff., and Kelly, op. cit., p. 3 (English transl.).

IV. The Language of the Harley 149 Nicodemus

A. Orthography

This section deals mainly with Germanic words. OE often stands both for OE and ON. The spellings of words of French derivation, the majority of which were borrowed in the post-Conquest period, are occasionally discussed for comparison.

Vowels and Diphthongs

OE *ă*

1. Not before nasals. Closed syllables: *appostlys, asse, calle, cast, falce, gadred, gall(e), happe, wassche.* Open syllables: *graues, hate, haue, make, maker, quake, sake.*
2. Before a single nasal: *began, can, lame, man, many, name.*
3. Before nasal clusters: *lambe*; *bonde, boondes, honde, hondes* (*hand* and *handes* possibly occur once each), *londe, onswer, onswerde* (from older *ondswer(de)*; *answer(de)* occurs a few times); *amonge, longe, longen, songe, stronge, wronge* (but *angre, hange(d)*); *dranke, thankynges.*
4. Before the cluster *ld*: *bolde, holde, olde, tolde* (the vowel derives from unbroken Anglian *a*).
5. OE *a*+*g* (voiced velar fricative [ɣ]) is spelt *aw*: *fellaw, law.*

OE *ǽ*

1. OE *ǽ* is mostly *a* in open as well as closed syllables: *aftyr, appyl, at, bakke, brasen, crafte, fadyr, fast, gladde, that, wacche, was, watyr, what.*

   The sg. *grave* is formed on the analogy of the pl. *graues* (Horn–Lehnert, i, 664). Past forms like *bade, bare, gaue, spake, stale,* where the stem vowel apparently represents a long sound, probably show influence from the pl. forms.
2. OE *ǽ* appears as *e* in *togedre* (Luick, §363, Anm. 3) and *whedyr* (Berndt, p. 33).
3. The *o*-spelling in *quod* is due to the influence of the preceding *w* (Jordan, §32, Anm. 4; Luick, §363, Anm. 7).
4. OE *ǽ*+*g* (voiced palatal fricative [j]) is written *ay* or *ey*: *day, lay, may(st), nayle(s), slayn(e); feyre, seyst, seyth, seyde.*

OE *ĕ*

1. OE *ĕ* is normally *e* in open as well as closed syllables: *bedde, beryst, dwelle, elles, ende, endyth, euen,* etc.

2. Raising to *i* in a closed syllable is seen in *wynge* (from ON).
3. The spelling *ee* in *speere* indicates lengthening of the vowel in an open syllable.
4. The development *er>ar* is not evidenced in the spelling of any Germanic word but is seen in *parsones* 'people' (from OF).
5. OE *ĕ+g* (palatal fricative) and ON *ei* are predominantly written *ey*: *ageyn(e), arreyse, arreyser, awey, dey, leyde, leyne, reysed, theym, theyr, wey*. There are a few *ay*-spellings; *nay, way* (once).

OE *ĭ*

1. OE *ĭ* is consistently spelt *y*: *begynner, bydde, bysschoppes, blynde, bryddes, brynge, chylde, Crysten, dyss(c)yple(s)*, etc.
2. Lowering to *e* is seen in *hedyr*. The stem vowel of OE *hider* was probably lowered and lengthened and subsequently shortened again. See Horn–Lehnert, i, 129. The *e*-spelling in *smeten* is perhaps also due to lowering and lengthening of *i* in an open syllable.
3. The third-person possessive adjective (sg. and pl.) is written *her* (OE *hire, hira*). This spelling is very common in the incipient standard of the fifteenth century and practically the only form used in the sixteenth century. Cf. Brunner, ii, 106.

OE *ŏ*

1. OE *ŏ* is spelt *o*: *before, born(e), body, borde, broken, crosse*, etc.
2. Late OE *ŏ+h* is written *ough*: *bought, brought, besought, nought, though*. (Except for *bought*, these had originally long vowels that underwent shortening.) For *ought* (verb), see Berndt, p. 58, Anm. 5.
3. *Schuld(e)* and *schuldest* have *u* from the present pl. and the infinitive; similarly *durst*.

OE *ŭ*

1. OE *ŭ* appears as *u* and, initially, *v*: *cubytes, cursednes, ful(le), put, sustrys, thus, turne*; *vp, vpon*. (In words of French derivation, *v* is used as a vowel sign also in medial positions to avoid long series of minims: *avngel* beside *aungel, comvnyoun, mavntel*. *Comvnyoun* is not in the Glossary, as it is found only in the interpolated Creed. See p. 18 above.)
2. OE *ŭ* is written *o* before *m* and *n*: *asondyr, (be)come, dombe, hondred*. Cf. 4.
3. In *dore(s)* the *o* may represent lowering and lengthening of the stem vowel in inflected cases (Jordan, §§ 26, 38:3), but by the side of *duru* Old English also had the form *dor*.

4. Before the cluster *nd* we find the spellings *ou* and *ow*, indicative of length: *bounde(n), founde, wownde*. Before three consonants the spelling is *o: wondres*.

OE *y̆*

1. OE *y̆* is spelt *y*, i.e. it has become unrounded (cf. OE *ĭ* above): *by* 'buy' (Jordan, §91), *bydel, byrthe, dyd, fyrst, kynge, kyssed, myndes, synne, thyrst* (by the side of *þurst* Old English had the form *þyrst*, from *þyrstan*).
2. There are occasional *e*-spellings: *bery, beryed, beryenge* beside *byryed, dedyst, euyl, left* beside *lyfte, schet(te)* beside *schyt*. In *euyl* and, perhaps, *dedyst* the *e*-spelling should be regarded as due to lowering, tensing and lengthening of *i* in open syllables of dissyllabic words.
3. Before *ch* we find the spellings *o* and *u* in *moche* and *suche*.

OE *ā*

1. The usual spelling is *o*, but some words have *oo*: *abode, abrode, alo(o)ne, anon, arose, attones, clothe, drofe, echon, go(o), goth, go(o)ne, goost, ho* 'who', *holy, ho(o)le, lo, lorde, more, moste, no(n), o(o)n, or* 'before' *toon, schone, so, sore, sory, sto(o)n(e), stones, strokes, token, two, whom(e), wot, wrote*.
2. OE *ā*+*w* appears as *ou* or *ow*: *knowe, knouleche, snowe, soule*.
3. OE *ā*+*g* (velar fricative) is *ow* in *lowest* and *owne*.
4. In *aske(d)* and *halow* the *a* is due to early shortening (Luick, §352).

OE *ǣ*

1. OE *ǣ*$_1$ and *ǣ*$_2$ (Angl. *ē*) are mostly spelt *e*, occasionally *ee*: *bre(e)ken, clene, dede(s), dredyst, dredeth, eete, erste, euery, feere, he(e)le, helynge, helthe, lede, let(e), leue, (n)euyr, redy, see, seten, spe(e)ken, teche, ther(e), wher(e), ye* 'yea', *yere, ȝeres*. (*Bre(e)ken, eete, seten* and *spe(e)ken* are past tense forms.)

   There is a tendency for the spellings *ther* and *thyr* to be used when this word is a mere expletive (anticipatory subject) and for the spelling *there* to be reserved for the fully stressed adverb of place.
2. In shortened forms the vowel is also as a rule written *e*: *ledde, lefte, redde, spredde*. The *a*-spelling occurs in *any* and *lasse* (Luick, §363: 3). The latter word is found in the conjunctional phrase *yn lasse than* and in *Saynt Jame the Lasse* (in the interpolated Creed; cf. p. 17 above).

3. The stem vowel of OE *wrǣþþu* was shortened before the geminated consonant (Luick, § 363: 3; Jordan, § 23), and *wræþþu* became ME *wraþþe*; hence *wrathe* in our text.
4. OE *ǣ+g* (palatal fricative) is *ey* in *eyther*.

OE *ē*

1. OE *ē* is normally spelt *e*, in one or two cases *ee*: *beleue, feete, he, hede* 'heed', *here* 'here', *here* 'hear', *kepe, let* (past tense), *me, ne, seche, seeke, we(e), weepe, wene, ye, yet.*

   The spellings *beleue* and *here* 'hear' derive from Angl. forms, *gelēfan* and *hēran*, corresponding to W–S *gelīefan, gelȳfan* and *hīeran, hȳran.*

   We have reason to believe that *e* in *yet* represents a shortened sound.
2. Shortened forms: *blessed, fedde, felten, kepte.*
3. OE *ē+g* (palatal fricative) appears as *ygh* in *yghen* 'eyes'.
4. OE *ē+h* appears as *ygh* in *hygh(est)* (Jordan, § 97: 2).

OE *ī*

1. OE *ī* is commonly *y*: *abyde, aryse, by, my(n), ryche, schynynge, styfly, thy(n), tydynges, tyme(s), whyle, whyte, wyfe, wyped, wyse, wryte, yren.* The only exceptions are the name 'Isaac', which is spelt with a 'long' *i*, i.e. *j*, at 265 b/14, and the pronoun 'I' (originally short), which is likewise once written *j*. This spelling of the pronoun is not entered in the Glossary, as it is found in the interpolated Creed, which has been excluded from the text. Cf. p. 17 above.

   The *y* of the stem of *styfly* probably represents a short sound (shortening before a consonant cluster other than the ones that caused lengthening). According to Luick, § 388, Anm. 1, we also have reason to believe that simple *stif* was short in Middle English.
2. OE *ī+h* is *ygh* in *syghe*. The Old English infinitive was actually *sīcan*. The *h* is believed to derive from the past tense *sīhte*. See OED, s. vv. *sigh,* vb, and *siche*.
3. OE *ī+g* (velar fricative) is *y* in *stye*.
4. OE *ī+w* is *ew* in *snewed* and, perhaps, in *new*.
5. On *wom(m)an,* OE *wīfman,* see Jordan, § 36, Anm. 2.

OE *ō*

1. The reflex of OE *ō* is usually *o* or *oo*: *(an)othyr, bloode, blody, booke, brothyr, croked, do(on), floode, foote, goode, loke, (mys)tooke, modyr, moone, to, tothyr.*

2. The forms *cam* and *came* were probably Middle English innovations to make the past of *come* conform to the other verbs of Class IV. Brunner (ii, 235) alternatively posits an unrecorded OE **cam* as etymon. Onions (ODEE) assumes influence from ON *kvam*.
3. In Middle English *swere(n)* transferred from Class VI to Class IV on account of the present tense forms and the past participle (Brunner, ii, 234), and the past *swāre* almost ousted *swo(o)r/swore*. In our text only *sware* is found.
4. Brunner (ii, 239) derives past tense *wisshe* (spelt *wyssche* in our text) from an unrecorded OE **wēosc* beside *wōsc*.

OE *ū*

1. OE *ū* is generally written *ou* or *ow*: *clowdes, down(e), dowue* 'dove', *drowned, how, house, howse, kowde(st), mowthe, now, oure, oute, prowde, thou, thouȝand(es)*. In a couple of words of French derivation, *ov* also occurs: *mownte* or *movnt, movntay(g)nes*.
2. It is reasonable to assume that in *but* and *vs*, *u/v* represents a short sound (Luick, §354; Jordan, §150).
3. OE *ū+g* (velar fricative) is *ow* in the verb *bowe*.

OE *ȳ*

1. OE *ȳ* is written *y*: *hyde, lytel, pryde*.
   In *lytel* the *y* may represent a short sound (Luick, §352, Anm. 2).
2. OE *ȳ+g* (palatal fricative) is written *y* in *drye*.

OE *ĕa*

1. OE *ĕa* is represented by *a*: *aftyrwarde, al(le), arche, armes, art(e), dar(st), falle(n), half, hard, harme, schadow, schal(t), schamed*.
2. *Wex* at 272 b/30 is probably the present tense; if so, it does not reflect OE *weaxan* but the side-form *wexan*. See Brunner, ii, 239.
3. OE *ĕa+h* or *g* (velar fricative) appears as *w* in *saw(e)* (Jordan, §63; Luick, §§402, 403).

OE *ĕo*

1. OE *ĕo* is spelt *e*: *beyende, derke, derknes(se), erle, erthe, erthly, hem* 'them', *hens, hertys, hevene(s)*.
2. Whether *eo* in OE *sceort* actually stood for a diphthong is debatable; the reflex in Middle English texts is always *o*.
3. Before *ht*, *ĕo* became *ĭ* in late Old English (Jordan, §69), hence

bryghtnes, knyghtes, ryght. Notice the *ey*-spelling in *feyght*, which may be indicative of diphthongization. *Lyght* can either be traced back to *lēoht* or to (Angl.) *līht* (cf. A. Campbell, *Old English Grammar*, § 310), both of which forms underwent shortening before the group *ht*. *Syght* can be traced back to un-mutated *gesiohþ* or to mutated *gesiehþ*. Cf. Luick, § 191: 1.

4. OE *wĕor-* is *wor-* in *worlde, worschyp* and *worthy*.

OE *ēa*

1. This diphthong appears as *e* or *ee*: *betynge, dede* 'dead', *deef, deth, Estyr, gret(e), hede* 'head', *leefful* 'permitted', *lesynges* 'lies', *leue* 'permission', *rede* 'red', *schede, slee, teres*.
2. The spelling *deffe* (beside *deef*) seems to indicate shortening of the stem vowel.
3. OE *ēa+w* is *ew* in *dewe, fewe, schew(e)*.
4. For *yghen* and *hygh(est)*, deriving from Angl. 'smoothed' forms, see under OE *ē* above.

OE *ēo*

1. The reflex of OE *ēo* is usually *e* or *ee*: *be, betwene, chese, deepe, dere, deuyl, knees, lese, meeke, seeke, seeknes, theef, thre, tree*.
2. Spellings like *fell(e), fellen, fellaw* seem to point to a short stem vowel.
3. OE *ēo+w* is *ew* in *new* and *trew*. For the former, see also under OE *ī* above. More commonly *ēo+w* appears as *ou* or *ow* as a result of stress shifting: *trowest, trowthe, you, youre*.

Consonants

OE *c*

1. OE *c* for the velar plosive [k] is written *c* before back vowels and *k* before front vowels: *can, cast(e), cubytes, cursednes; kepe, kylle, kynge*. The only exceptions are *kalendes* and *kowde(st)* beside *cowde*. Medially and finally *k* is used: *croked, derke, drynke, folkes*.

   The spelling *arche* 'ark' (OE *earc*) is due to French influence.

   To indicate that the preceding vowel is short, *k* is doubled: *bakke, lakke, lokkes, prykke, qwykke;* similarly in words of French derivation: *mokke*.
2. In clusters *k* is used before *n*, and *c* before *l* and *r*: *knees, knyght, knowe; claue, clene, clothes; Crysten, crosse*.
3. Before *u* and *w* OE velar *c* is represented by *q*: *quake, qwykke, quod*.

4. OE *c* for the palatal affricate [tʃ] is *ch* and sometimes, medially and finally, *cch: chase* 'chose', *chese* 'choose', *chylde, moche, suche, teche*; *wacche, wrecchednes*. The latter spelling also occurs in words of French origin: *tacche* 'stain'.

OE *sc*

1. The reflex of OE *sc* is *sch* or, medially and finally, *ssch: schadow, schal, schamed, sche, schede; bysschoppes, wassche, wyssche* 'washed', *wasschen*. Similarly in French loan-words: *abassched, accomplyssched, anguyssches*, etc.
2. OE *sc* in *discipul* (from Latin) is written *ssc* (once) and, normally, *ss: dysscyple; dyssyple*.
3. In OE *āscian* the group *sc* represented [sk], hence the reflex *aske*. The group *sk* is also found in French loan-words: *eskapyd, skorged, skorne*.

OE *g*

1. In the verb 'give' *y* occurs in the infinitive and the past participle, *g* in the past tense: *yeue, yeuen*; *gaue*. The corresponding noun is *yeftes* (one occurrence). The letter *g* is always used in the adverb *ageyn(e)*, while *y* is invariably used in the preposition *ayenst(e)*. Only *g* occurs in forms of the verb 'get': *gete* (inf.), *getynge* (gerund). Only the palatal consonant, spelt *ȝ*, occurs in the noun 'gate': *ȝates, ȝatys*. Otherwise the letter *ȝ* is only sparingly used for [j].

   It may be noted that in French loan-words *g* stands for the voiced affricate [dʒ]: *juge*. (Initially this sound is written *j*, after a prefix *i*: *juge*; *coniure*.)
2. A svarabhakti vowel developed between *l* or *r* and velar fricative *g* in Old English. The reflexes of OE *folgian, hālgian* and *sorg* are *folow, halow* and *sorowe*.

OE *h*

1. A svarabhakti vowel developed between *r* and *h* in OE *þurh*. The reflex in this text is *thorough*.
2. OE *hw* is normally represented by *wh*, but the *w* is dropped in *ho*. Cf., however, *whos(e)* and *whom(e)*.

OE *þ*

1. OE *þ* or *ð* is usually spelt *th*, but *þ* is occasionally retained in the words *þe, þat* and *þou*. *Þat* and *þou* are always abbreviated (*þ*^{t}, *þ*^{u}).

2. OE *þ* is spelt *d* in *quod*. Cf. Jordan, § 207, Anm. 3.
3. The preposition 'with', which is normally *wyth* (sometimes abbreviated *w*^{t}), is once written *wyt*. This may be a clerical error, but the spelling is listed in OED.

OE *f*

1. OE *f* is *f* or *ff* initially, *f* finally: *fadyr, ffadyr*; *deef*.
2. In a voiced environment OE *f* was pronounced [v]; this is reflected by *u* and *v*-spellings: *alyue, deuyl, devylles, dowue* 'dove', *euen, euery, euyl, euyr*. Note, however, *f* in *hemselfes*. The *u*/*v*-spelling is also extended to French loan-words: *caytyues*.

Medial consonants after short vowels may be either single or double, e.g. *folow, halow, hallowed, sone* 'son', *sonne* 'sun'. There is, however, a tendency for single consonants in final position to be doubled if an inflexional syllable is added, e.g. *al*/*alle, aungel*/*aungelles, deuyl*/*deuylles, God*/*Goddes, man*/*mannes, schul*/*schulle, som*/*somme*.

B. Grammatical Outline

Nouns

The regular plural ending is *-es: anguysscheſ, armes, aungelles*, etc. Plurals with voiced medial consonants: *caytyues, stauys, theues*.

A few nouns ending in an unstressed syllable and an *n* or an *r* add only *-s* for the plural: *accusacyouns, barouns* beside *barounes, beleuers, Egypcyens, felouns, kepers, offycers, questyouns*.

ys-plurals: *appostlys, brestys* beside *brestes, charmys, clothys* beside *clothes, dyssyplys* beside *dyssyples, dorys* beside *dores, fadrys, ȝatys* beside *ȝates, harmys, hedys* beside *hedes, hertys, lettrys, mastrys, paynymys* beside *paynymes, pryncys* besides *prynces, prophetys* beside *prophetes, provostys* beside *provostes, stauys, sustrys, turmentys* beside *turmentes, wordys* beside *wordes*.

Mutation and weak plurals: *brethyrn, chyldren, feete, yghen, men, women*. *Brethyrn* and *chyldren* actually have double plural markers.

Unchanged plurals in nouns of measure: *myle, yere* beside *ȝeres* (once). But: *cubytes*.

Plural as singular: *by thys menes* beside *be no meene*.

The rules for the genitive are the same as those for the plural.

Adjectives

There are few instances of comparison. Comparison with phonetic change occurs in *eldest* and *strenger*. Periphrastic comparison occurs in

more merveylous, more worthy; *most aged, moste freendly*. Irregular comparison is found in 'Saynt Jame the *More*, Saynt Jame the *Lasse*' (in the interpolated Creed, p. 17 above).

Adjektives are partially converted to nouns much as in present-day English: *the blynde, the croked, the deffe, the dombe, goode and euyl; on hygh, from the hyghest, at the last, to the lowest*. More idiosyncratic, from the modern point of view, is *a mavntel of rede* 'a cloak made of red cloth'.

Pronouns

Thou/the is used in addressing social inferiors or equals, but not exclusively. Thus, the Jews use *thou* in addressing their superior Pilate, but this is warranted by the Bible, and the French sources also have the second person singular. On the whole, the translator is more consistent in his choice of pronouns of address than his French exemplars. Old French is notorious for its indiscriminate use of 'tu' and 'vous'.

Ye/you is used in addressing one or more people; used with reference to one person it is a mark of respect. *Ye* is used only as subject, *you* only as object.

Hem 'them' is used to the virtual exclusion of *theym*, of which there is only one occurrence.

Occasionally a simple pronoun is used as a reflexive: *Pylate turned hym* (260 a/9). *repent you* (264 a/6), *he sette hym downe* (264 b/13), *Make you redy* (270 b/4), *put you to confessyoun* (275 a/6), *we assembled vs* (275 b/18). The compound forms end in *-self* also with a plural pronoun as the first element except for two instances of *hemselfes*. The *self*-forms are also used as emphatic pronouns. Plain emphatic *thyself* occurs in *seyst thy-self so of me* (257 b/16). Cf. T. F. Mustanoja, *A Middle English Syntax*, p. 148.

Myn(e) and *thyn* are used before vowels and before *h*; but: *my house* (259 a/28). They are also used disjunctively. (In the Glossary attributive possessives are entered as adjectives, disjunctive ones a pronouns.)

The occurrences of *her* 'their' are much more numerous than those of *theyr*. The latter form is found in some dozen instances.

The relative pronouns are *that, whych(e)*—these are used indiscriminately of people and things—*whos(e), whom(e)*. *As* is used, by the side of *that*, with the antecedents *suche* and *same; that* also functions as an independent relative='what'. Concerning relatives supported by personal pronouns, see Note on 274 a/10.

Non in attributive position retains its final consonant before a vowel (*non occasyoun*), before *h* (*non harme*) and before *suche*, but drops it before other consonants (*no man, no power*).

Pronominal *othyr* takes no *s* in the plural: *he heled many othyr* (259 a/29).

The demonstrative adjective *thys* is used with a plural noun in *thys wordes* (264 a/23); the demonstrative pronoun *thys* is used with personal reference (='this man') at 260 b/15 and 261 a/22.

Verbs

1. The pr. indic. 1 sg. normally ends in *-e*. Occasional endingless forms occur.

Pr. indic. 2 sg.: *-est, -yst, -st(e)*. The endings *-est* and *-yst* are approximately in the ratio of two to one. The ending *-st(e)* is limited to *canste, darst, dost, hast(e), mayst, onswerst* and *seyst*. Note *doutes* (270 b/23), where the loss of the final *t* is due to the fact that the verb precedes *thou* (haplography).

Pr. indic. 3 sg.: *-eth, -yth, -th(e)*. There are only a couple of forms in *-yth* as against some twenty in *-eth*. The ending *-th(e)* is limited to *doth, hath(e)* and *seyth* beside *seyeth*. The isolated form *manace* (272 b/30) has been adopted from the French without change.

Pr. indic. pl. The usual endings are *-e* and *-en*, *-e* being the more common. Endingless forms also occur: *dar, prey, schul* beside *schulle, sey*. The ending *-(e)th* (or *-yth*) is used a few times with a plural subject: *cometh* beside *come(n), ffolowyth* beside *folowe(n), hath* (5 times) beside *haue*. Such sporadic occurrences are likely to be unintentional rather than survivals of the old Southern plural ending. In one of the cases, *ffolowyth* (263 a/1), the verb precedes its subject.

2. Infinitives normally end in *-e*. There is only one form in *-n*: *Pylat wyst not what to doon* (256 a/26). This may be a descendant of the Old English inflected infinitive. Verbs with stems ending in a vowel or a diphthong, or in *-n, -r, -t, -w*, often have endingless infinitives: *bery, by, prey; lyghten, opyn; delyuer, onswer; comfort, feyght, put, repent, sytt; folow, halow, yssew, salew, schew*. Also: *worschyp*.

3. The present subjunctive usually ends in *-e*. Occasional endingless forms occur: *graunt, sey, send*.

4. The imperative normally ends in *-e*. There are some endingless forms: *delyuer, open (-yn), put, schet, schew, sey*. The plural in *-th* is evidenced in *goth*.

5. Present participle and gerund. The regular ending, *-ynge*, becomes *-enge* (once *-eng*) after *y*: *betrayenge, glorefyenge, seyeng(e)*. Also: *seenge* 'seeing'.

6. Past 2 sg. A personal ending is instanced in the following: *cowdest, dedyst, had(d)est, herdest, schewdest, schuldest, wast* and *woldest*. No ending in *promysed* (272 b/21) and *had* (273 b/13). Instead of a single form

the *do*-periphrasis is used four times: *dedyst bery* (twice), *dedyst comaunde*, *dedyst hange*. The past of *do* is thus used as an optional tense carrier; the present-day use of *do* as a dummy auxiliary in questions and negatives is only sporadically evidenced: *Dyd not Ennok plese God* (268 b/19), *Dyd not we telle you* (259 b/1), *Why dyd not youre fadrys . . . heele the peple* (259 b/18).

7. In the past tense and past participle of weak verbs the regular ending is *-ed*. There are nine forms in *-yd: beleuyd* beside *beleued*, *blessyd* beside *blessed*, *comaundyd* beside *comaunded*, *departyd*, *eskapyd*, *gadryd* beside *gadred*, *medlyd*, *sauyd* beside *saued*, *welbelouyd*.

Forms in *-d*, *-de(n)*: *cryden*, *deyden* beside *deyed*, *fedde*, *fledde*, *herd(e)*, *ledde*, *leyde*, *made*, *noyden*, *obeyden*, *onswerd(e)*, *onswerden*, *redde*, *seyd(e)*, *seyden*, *solde*, *tolde*.

Forms in *-t*, *-te(n)*: *besought*, *bought*, *brought*, *felten*, *kepte*, *kyst* beside analogical *kyssed*, *lefte*, *lost*, *slepte*, *sought*.

No ending (or a purely graphical one) occurs in *cast(e)*, *hurt*, *lyft(e)*, *put*, *schett(e)*, *schyt*, *spytt*. In *sent(e)* and *went(e)* the *d* of the infinitive has been replaced by *t*.

8. Past tense of strong verbs:

Class I:	*abode, (a)rose, (a)rysen, drofe, schone, wrote*
Class II:	*chase, claue*
Class III:	*began, dranke, fonde, ȝelde, ranne*
Class IV:	*bare, brake, bre(e)ken, cam(e), stale*
Class V:	*bade, eete, gaue, lay, quod, sawe, seten, spake, speke, spe(e)ken, speekyn*
Class VI:	*lough, stode, sware, to(o)ke, tooken, wyssche*
Class VII:	*felle, fellen, henge, hynge, helde, helden, knewe, let*

The past plurals mostly have the same stem vowels as the singulars, but a few historical plural forms persist: *(a)rysen* beside *rose*, *bre(e)ken*, *seten*, *speke*, *spe(e)ken (-yn)* beside *spake*. The plural *n*-ending is found in *(a)rysen*, *bre(e)ken*, *fellen* beside *felle*, *helden* beside *helde*, *seten*, *spe(e)ken* (*-yn*) beside *speke*, *tooken* beside *toke*. (This final *n* also occurs in weak verbs; cf. under 7 above.)

9. Past participle of strong verbs:

Class I:	*arysen, smeten, wryten*
Class II:	*clouen, forboden*
Class III:	*bounde(n), founde*
Class IV:	*born(e), broken, come(n), stolyn*
Class V:	*(for)yeuen, leyne, seen(e), seyn, spokyn*

Class VI: *slayn(e), sworne, take, takyn, vndyrstonde, wasschen (-yn)*
Class VII: *falle(n), lete, (vn)knowen, woxen*

Some originally strong verbs became weak in the course of the Old English period or early in the Middle English period, e.g. 'flee', 'read', 'sleep'. Other strong verbs adopted weak forms from cognate weak verbs. Thus the infinitive *hange* and the participle *hanged* in our text derive from OE *hangian,* while the past *henge/hynge* derives from OE *hōn.* Similarly the infinitive *lose* and the participle *lost* derive from OE *losian,* whereas the infinitive *lese* derives from OE *forlēosan.*

10. For complete lists of forms of the verbs *be, can, dar, do, may, schal, wyl,* see Glossary.

C. Dialect

In historical dialect research the only entirely reliable method would seem to be to construct maps showing the distribution of individual words and spellings culled from texts whose provenance is known. The problem is that there are so few extensive documents that can be localized with any degree of confidence. It is possible that Professors A. McIntosh and M. L. Samuels have been able to place in space and time a considerable body of Middle English writings; we do not know, because their eagerly expected study is still pending.[38]

As it happens, the present text is fairly consistently written—as indeed one expects an autograph to be. It will also have emerged from the foregoing survey of spellings and grammatical forms that the dialect evidence points to the S. E. Midland area even by the rather crude criteria set up by S. Moore, S. B. Meech and H. Whitehall in their *Middle English Dialect Characteristics and Dialect Boundaries* and by J. P. Oakden in his *Alliterative Poetry in Middle English.*

Thus OE *y̆* is *y* or *e*, not *u* as in the West (cf. Jordan, §§ 39–43); OE *ă* before a single *n* is *a,* not *o* as in the West (cf. Luick, §§ 110, 367; Jordan, § 30): *man*; OE *ă* before *nd* and *ng* (so-called lengthening groups) is *o,* not *a* as in the North: *honde, longe.*

Further, the forms *her* and *hem* easily outnumber *theyr* and *theym.* The present indicative third person singular invariably ends in *-(e)th,* and the present indicative plural endings are *-e* and *-en,* apart from a sprinkling of *eth/yth*-forms that may or may not be survivals of the old Southern

[38] Work on Middle English dialectology is also being done at Lund, notably by G. Kristensson. His *Survey of Middle English Dialects 1290–1350* covers only the six Northern counties and Lincolnshire so far. K. draws his material mainly from Lay Subsidy Rolls.

plural ending. The present indicative plural of the verb 'be' is *be* or *ben;* Northern *ar* occurs only three times and seems to be restricted to the second person, though this may be a coincidence.

The verb 'give', it is true, shows a divided picture in that the infinitive and the past participle have Midland and Southern *y-*, while the past tense has Northern *g-*. A similar distribution of *y* and *g* (medially) is seen in *ageyn* and *ayenst,* the former of which is adverb, the latter preposition. The encroachment of the *g*-spellings is probably due to the influence of a Standard written form that was evolving at that time (the last quarter of the fifteenth century).

The preponderance of strong past participles ending in *-n*, more common in Northern than in Southern texts, is also to be put down to the influence of this incipient Standard. According to Brunner (ii, 195) participles in *-n* become the rule in London documents after 1420. Frequent retention of *-n* in the plural of the present and past indicative, on the other hand, is a characteristic of the South and the South Midlands.

Our text is in fact a specimen of what Samuels calls Chancery Standard (from 1430 onwards), 'the basis of modern written English'.[39] Samuels has a selection of differences between Chaucer's English and the Chancery Standard,[40] and our text agrees with the Standard in every instance: *gaue,* not *yaf; not,* not *nat* (the latter possibly occurs once); *but,* not *bot*; *suche,* not *swiche*; *her,* not *hir*; *these,* not *thise*; *thorough,* not *thurgh; shulde* (or *schulde*), not *sholde*.

V. Descriptions of the Manuscripts

Since I have not seen the actual manuscripts housed in French libraries myself, but only photographic reproductions of them, I am unable to say much about them beyond what is available in catalogue descriptions and the like.

A=BM Harley 149

There is an adequate description in Hulme, op. cit., pp. xlvi ff. Hulme's list of the contents is quoted from *A Catalogue of the Harleian Manuscripts in the British Museum* (by H. Wanley, D. Casley and others).

The manuscript is written on paper in several hands; 28×21.5 cms; 281 folios plus three blank vellum leaves. The first 182 folios are arranged in quires that vary from eight to eighteen leaves each (see Hulme, loc. cit.). The remainder of the codex is bound in gatherings of twelve leaves

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[39] 'Some Applications of Middle English Dialectology', *English Studies,* xliv (1963), 88.
[40] Ibid., p. 89.

each, except the last one which has only six, of which the two concluding ones are blank vellum leaves. Another blank vellum leaf is inserted after folio 182. The following leaves are cut or torn: 104, 110, 114, 118, 139, 140, 159, 160, 161, 162, 168.

The first six leaves contain a table of capitula. On folio 7 recto starts the main content of the book, a tract in dialogue form on the Ten Commandments entitled *Dives and Pauper*. It extends through folio 182. The traditional ascription of this work to Henry Parker the Carmelite, who according to Gregory's Chronicle was a 'yong fryer' in 1464,[41] was convincingly disproved by H. G. Richardson in an article published in 1911,[42] where he shows from internal evidence that the correct date of composition must have been some time between 1405 and 1410. Harley 149 is the least important of the known manuscript texts of *Dives*, as 'it is a free pharaphrase of the matter in the other MSS'.[43] There are early prints by Pynson (1493), de Worde (1496) and Berthelet (1533),[44] but there is no modern edition. There is no medieval commentary on the Decalogue of comparable fullness and extent. The undeniable tedium of the theological disquisition is often relieved by glimpses of contemporary life and manners and by references to popular beliefs.[45]

While the *Dives* part of the manuscript is the work of three scribes, the rest (except folio 281) is in one and the same hand of the late fifteenth century. It is a cursive book hand that is not very formal, yet perfectly legible. There is an average of thirty lines to the page. This section of the manuscript comprises:–

1. Folio 183 recto. An English version of Jacques Legrand's *Livre de bonnes mœurs*. An edition by F. E. Pearn of this English translation is listed in the *Cambridge Bibliography of English Literature* (i, 262); it is not in the British Museum, however, and I doubt if it exists in printed form. The *Livre* is Legrand's own French paraphrase (made in 1410) of part of his Latin *Sophilogium* (or *Sophologium*).[46]

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[41] J. Gairdner, *Historical Collections of a Citizen of London*, p. 230.

[42] 'Dives and Pauper', *Notes and Queries*, 11th Ser., iv, 321 ff.

[43] H. G. Pfander, 'Dives et Pauper', *The Library*, 4th Ser., xiv (1933), 302. At least another five manuscripts have been preserved.

[44] For the whereabouts of copies, see A. W. Pollard and G. R. Redgrave, *A Short-Title Catalogue*, p. 439, and H. S. Bennett, *English Books and Readers 1475–1557*, p. 262.

[45] *Dives and Pauper* has been noticed by folklorists and students of religion. I have found it quoted by John Brand in his *Popular Antiquities* and by V. S. Lean in his *Collectanea*. More recent contributions are: R. B. Dickison, 'Superstitions and Some Common-Sense Refutations in Fifteenth-Century England', *The Southern Folklore Quarterly*, xxiv-xxv (1960–61), 164 ff., and A. Slater, '*Dives and Pauper:* Orthodoxy and Liberalism', *The Journal of the Rutgers University Library*, xxxi (1967), 1 ff.

[46] Cf. A. Coville, *De Jacobi Magni vita et operibus*, p. 49.

2. Folio 252 recto. 'The Cene that oure Lorde made wyth hys Dyssyplys'. This is a slight piece, whose source I have been unable to discover.
3. Folio 255 recto. 'Nichodemus his gospell' followed by 'Serteyn storyes of thynges Done aftyr hys Passyoun' (folio 263 recto). These are not separate items but form one continuous narrative.
4. Folio 276 recto. Four items—'A Story of þe Veronycle', 'A Tretys betwene Saynt Petre and Symon Magus', 'The Obyte of Pylat' and 'The Decollacyoun of S. Petre and S. Poule'—that are not really separate pieces either but form a single narrative, a version of the so-called *Healing of Tiberius*, an apocryphon often found appended to *Nicodemus* and sometimes looked upon as an integral part of this. Another Middle English redaction of the *Healing* is extant in the Bodleian MS 207.[47] The ultimate source, the *Cura sanitatis Tiberii*, dates back to c. A.D.600.[48]
5. Folio 281 recto. Six leonine Latin verses, enumerating the signs that will precede the end of the world and the Last Judgement. Each verse is followed by an English paraphrase. The beginning is: 'Judicij signa preeuncia Respice Digna. Biholde heer the worthy toknes goyng bifore the general Doom'. This item is written in a later hand than that of the preceding ones.[49]

B1=BM MS Egerton 2710

This manuscript is described by P. Meyer in the *Bulletin de la Société des anciens textes français*, xv (1889), 72 ff. Written on vellum; 26.5×18 cms; 151 leaves; double columns of 40 or 42 lines; script (textura) of the latter half of the thirteenth century; illuminated initials. On folio 1 verso there is a drawing of the enthroned Christ supported by angels and in the outer margin of folio 35 verso a drawing of King Saul; neither picture has any artistic merit. The manuscript is of English execution and was in the thirteenth century in the possession of the nuns at Derby according to two lines scrawled at the bottom of folio 83 verso. Out of its ten items, all except the first one are also found in BN fr. 19525,[50] and

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[47] See Hulme, op. cit., p. xlvi.

[48] See E. v. Dobschütz, *Christusbilder*, pp. 213 f., 276*. Editions of the *Cura* are found in P. F. Foggini, *Exercitationes*, pp. 38 ff.; E. Baluze, *Miscellanea*, iv, 55 ff.; Dobschütz, op. cit., pp. 163** ff. A summary is given by M. R. James. *The Apocryphal New Testament*. pp. 158 f.

[49] For studies and texts concerning the signs heralding the Last Judgement, see W. W. Heist, *The Fifteen Signs before Doomsday*.

[50] Meyer (*Bulletin*, p. 73) unaccountably writes that 'sur dix compositions ... cinq se retrouvent dans le ms. 19525'.

five, viz. 2, 3, 6, 7 and 8, in BM Harley 2253. Cf. N. R. Ker's Introduction to the EETS facsimile edition of Harley 2253, p. ix.

1. Folio 2 recto. An Anglo-French biblical paraphrase in verse: 'Al rei de glorie deu omnipotent'. See Meyer, *Bulletin,* pp. 73 ff.; *Grundriss der romanischen Literaturen des Mittelalters* (GRLMA), vi/2, art. 1808; J. Vising, *Anglo-Norman Language and Literature,* p. 42, art. 9. See also U. Ohlander, 'Old French Parallels to a Middle English Metrical Paraphrase of the Old Testament', Gothenburg Studies in English, xiv (1962), 203 ff.
2. Folio 112 recto. Verse. *La Passion:* 'Mvlt par fu grant icele electiun'. This is an extract from the Bible of Hermann de Valenciennes. See Meyer, *Bulletin,* pp. 82 ff.; GRLMA, vi/2, art. 1844.
3. Folio 126 recto. Prose. *L'Évangile de Nicodème* (including the story about the Healing of Tiberius): 'Jco auint el quinzime an que tiberie cesar aueit este empereur de rume'. Meyer, *Bulletin,* pp. 87 ff.
4. Folio 134 recto. Verse. *Le Sermon en sixains sur le jugement de Dieu*: 'Grant mal fist Adam'. Meyer, *Bulletin,* pp. 89 f.; GRLMA, vi/2, art. 2212.
5. Folio 136. Verse. *L'Assomption Notre-Dame,* by Hermann de Valenciennes: 'Seigneurs ore escvtez que deu vus beneie'. Cf. item 2 above. The author is misnamed 'Richard' on folio 139 recto (col. 1, line 4). Meyer, *Bulletin,* pp. 90 ff.
6. Folio 139 recto. Prose. *La Vie de saint Jean l'évangéliste*: 'Le secund trauail as crestiens aproef nerun lemperevr'. For this and the next two items plus items 7 and 10 in BN fr. 19525, see Meyer, *Bulletin,* pp. 92 ff., and *Histoire littéraire de la France,* xxxiii (1906), 393 ff.
7. Folio 142 verso. Prose. *La Passion de saint Pierre:* 'Al tens nerun cesar esteient a rume'.
8. Folio 143 verso. Prose. *La Vie de saint Barthélemi:* 'Ceo cuntent cels qui seuent deviser les tres parties del mund'.
9. Folio 145 recto. Verse. *Le Sermon du siècle,* by Guischart de Beaulieu: 'Entendez vers mei li petiz & li granz'. Meyer, *Bulletin,* pp. 94 ff.; GRLMA, vi/2, art. 2220; Vising, op. cit., p. 44, art. 22.
10. Folio 148 verso. Verse. *La Vie de saint Laurent:* 'Maistre a cest bosuing vus drescez'. Meyer, *Bulletin,* pp. 96 f.; Vising, op. cit., p. 53, art. 100.

B2=BN MS fr. 19525

This manuscript is described in H. Omont, *Catalogue général des manuscrits français, Ancien Saint-Germain français,* iii, 339 ff., and in E. Martin (ed.), *Le Besant de Dieu,* pp. i ff. It is written on parchment in at least two hands (professional textura) of the thirteenth (Omont) or

early fourteenth (Martin) century. There are 202 folios, measuring 22.5× 15.5 cms, plus three fly-leaves, one at the beginning, two at the end. On the verso of the first fly-leaf is a table of contents drawn up by Paulin Paris. The writing is arranged in two 32-line columns per page, except for the first page of item 6, which is written in a single long-lined column, and item 12, which is written in three columns per page. On folio 66 verso, the second column is left blank, and folio 132 is blank except for twelve lines on the recto. There are large ornamental initials to indicate new items. Some of these initials are combined with miniatures, viz. those of items 15, 22 and 24. Items 20 and 21 have no initials. The manuscript was executed in England.

1. Folio 1 recto. Verse. *La Vie de saint Laurent*: 'Maistre a cest besoing vus dreciez'. Cf. Egerton 2710, item 10.
2. Folio 8 recto. Verse. *L'Assomption Notre-Dame*, by Hermann de Valenciennes, here mis-named 'Willeme': 'Seignors or escutez que deu vus beneie'. Cf. Egerton 2710, item 5.
3. Folio 12 verso. Verse. *La Vision de saint Paul:* 'Seignors freres ore escoutez'. This is the version composed by Adam de Ros, *trouvère anglais*. See GRLMA, vi/2, art. 4390; Vising, op. cit., pp. 43 f., art. 17.
4. Folio 15 recto. Verse. *La Vie de sainte Marie l'Égyptienne:* 'Oez Seignors vne raisun'. As regards the relationship between this redaction of the saint's life and the one contained in MS 232 of Corpus Christi College, Oxford, see A. T. Baker in the *Revue des langues romanes*, lix (1917), 187 ff.
5. Folio 26 verso. Verse. *La Vie de saint Alexis:* 'Bons fu li siecles al tens ancienor'. For editions, based on the earliest manuscript (Hildesheim), see R. Bossuat, *Manuel bibliographique*, pp. 8 ff. and *Supplément*, pp. 19 f.
6. Folio 31 recto. Prose. *La Vie de saint Jean l'évangéliste:* 'Le secunt trauail as crestiens apres nerun lempereor'. Cf. Egerton 2710, item 6.
7. Folio 36 recto. Prose. *La Vie de saint Jean-Baptiste:* 'Al tens herode le rei de iudee'. Cf. Egerton 2710, item 6.
8. Folio 38 verso. Prose. *La Vie de saint Barthélemi:* 'Ceo cuntent ceus qui seuent deuiser les parties del munde'. Cf. Egerton 2710, item 8.
9. Folio 41 recto. Prose. *La Passion de saint Pierre:* 'Al tens nerun cesar esteient a rome'. Cf. Egerton 2710, item 7.
10. Folio 42 recto. *La Passion de saint Paul:* 'Apres la passiun saint piere'. Omont and Martin, following the table of contents drawn up by Paulin Paris on the verso of the first fly-leaf, do not enter this as an independent item but put it together with the preceding one.

It is, however, marked off as a separate article by a space and a three-line ornamental A. Cf. Egerton 2710, item 6.

11. Folio 43 verso. Verse. *Du Jugement de Dieu:* 'Seignors oez raisun gloriose & saintisme'. GRLMA, vi/2, art. 4282.
12. Folio 47 verso. Verse. *Le Sermon en sixains sur le jugement de Dieu:* 'Grant mal fist Adam'. Cf. Egerton 2710, item 4.
13. Folio 50 verso. Prose. *L'Évangile de Nicodème* (including the legend about the Healing of Tiberius): 'Ceo auint al quinzime an que tyberie cesar aueit este enpereor de rome'.
14. Folio 61 verso. Verse. *Le Sermon du siècle,* by Guischart de Beaulieu: 'Entendez uers mei les petiz & les granz'. Cf. Egerton 2710, item 9.
15. Folio 67 recto. Verse. *La Vie de sainte Marie-Madeleine* by 'Willieme' (the name is found on folio 72 verso): 'Apres ceo ke nostre seignor'.
16. Folio 72 verso. Prose. *Enseignement sur le 'Pater':* 'A son treschier frere. Mun cher frere sachez ke home'.
17. Folio 82 verso. Prose. *De la confession:* 'KJ uoldra bien e beau uestu aparer deuant la face iesu'. Vising, op. cit., p. 57, art. 168.
18. Folio 86 verso. Verse. *Les Joies de Notre-Dame,* by Guillaume le Clerc: 'A la loenge e al honur'. GRLMA, vi/2, art. 4064.
19. Folio 96 recto. Verse. *Le Besant de Dieu,* by Guillaume le Clerc: 'Pur ceo que ieo ne uoil muscier'. GRLMA, vi/2, art. 4060.
20. Folio 125 recto. Verse. *Des trois ennuis de l'homme,* by Guillaume le clerc: '[T]Reis moz qui me sont enchargez'. GRLMA, vi/2, art. 4068.
21. Folio 129 recto. Verse. *L'Histoire de Tobie,* by Guillaume le Clerc: '[C]JI qui seme bone semence'. GRLMA, vi/2, art. 1840.
22. Folio 141 verso. Verse. *La Vie de sainte Marguerite:* 'Ascotez tote bone gent'. Vising, op. cit., p. 54, art. 119.
23. Folio 145 recto. Verse. *Le Roman des romans:* 'Jci comence li romanz des romanz' GRLMA, vi/2, art. 7216.
24. Folio 153 recto. Five prose sermons based on the Book of Joshua, the first of which begins: 'Donauit illi nomen quod est ... Seint pol li apostre dit'. GRLMA, vi/2, art. 2040; Vising, op. cit., p. 56, art. 143.
25. Folio 191 verso. Verse. *La Passion,* by Hermann de Valenciennes: 'Mult par fu grande icele election'. Cf. Egerton 2710, item 2.

On the final fly-leaf, torn in half, there is a ditty with musical notation: 'Margot, Margot'. At the top of the recto of the first leaf is the signature of one Philippes Desportes and at the bottom is a coat of arms with the collar of St Michael.

B3=BM MS 2253

I am not listing all the items of this great collection of poetry and prose for the simple reason that there are no fewer than 122 of them. Also, N. R. Ker's excellent description of the manuscript and its contents in his introduction (pp. ix–xxiii) to the EETS facsimile edition of part of the codex is easily accessible. Hence, I shall confine myself to the first forty-eight folios (out of a total of 141), which contain Anglo-French religious pieces written in a late thirteenth-century hand (textura). There is some justification for doing so, inasmuch as these leaves make up a distinct part of the book. The rest of the book contains, *inter alia,* the famous *Harley Lyrics* and the romance of *King Horn*.

The manuscript is written on parchment. The leaves measure 29.3× 18.8 cms. In the section with which we are concerned there are two columns of writing per page, and there are from 47 to 51 lines to the column. No decoration. The bulk of the manuscript is believed to have been executed in the West Midlands, possibly Leominster or Hereford.

1. Folio 1 recto. Verse. *Vitas patrum,* formerly attributed to Henri d'Arci: 'En lonur de damne de le omnipotent'. Vising, op. cit., p. 54, art. 111. To Ker's references (p. ix) should be added Brother B. A. O'Connor's edition of this work, based on the other known manuscript, BN fr. 24826 (folios 60 recto–97 verso). O'Connor gives variants from Harley and prints matter found in Harley alone after the Paris text (pp. 160 ff.).
2. Folio 23 recto. Verse. *La Passion*: '[M]ult fud grant icele electiun'. Cf. Egerton 2710, item 2; BN fr. 19525, item 25.
3. Folio 33 recto. Prose. *L'Évangile de Nicodème* (including the legend about the Healing of Tiberius): '[C]oe auint al quinzime an que tyberie cesar aueit este emperur de rome'. Cf. Egerton 2710, item 3; BN fr. 19525, item 13.
4. Folio 41 verso. Prose. *La Vie de saint Jean l'évangéliste:* '[L]e secunt trauails as cristiens apref nerun'. Cf. Egerton 2710, item 6; BN fr. 19525, item 6.
5. Folio 43 verso. Prose. *La Vie de saint Jean-Baptiste:* '[A]l tens herode rei de iudee'. Cf. BN fr. 19525, item 7.
6. Folio 45 verso. Prose. *La Vie de saint Barthélemi:* '[C]oe cuntent cels qui seuent deuiser les parties del munde'. Cf. Egerton 2710, item 8; BN fr. 19525, item 8.
7. Folio 47 verso. Prose. *La Passion de saint Pierre:* '[A]pres neron cesar esteient a rome'. Cf. Egerton 2710, item 7; BN fr. 19525, item 9.

C1=BN MS fr. 1850

This manuscript is described in the *Catalogue de la Bibliothèque Im-*

périale, Catalogue des manuscrits français, i. 325, and in F. Wulff, *La Chronique dite de Turpin*, pp. i f.

Written on vellum in two hands (textura) of the fourteenth (*prima manus*) and thirteenth (*secunda m.*) centuries—the second hand begins with item 2 (folio 52 recto); 106 leaves measuring 45×25 cms; illuminated initials; a miniature representing Christ surrounded by the symbols of the four gospel-writers on folio 1 recto. Folio 92 verso bears the signature of one Anthoine Vallory, whom Wulff tentatively identifies as Antoine de Valori, seigneur d'Estilli, born on 17 April 1572. The manuscript is continental.

1. Folio 1 recto. Prose. An abridgement of the Holy Scriptures by Roger d'Argenteuil: 'Saint mac [*sic*] leuangelistre est en fourme domme'. GRLMA, vi/2, art. 1492.
2. Folio 52 recto. Prose. *La Chronique de Turpin:* 'QVant nostre sire enuoia ses apostres'.
3. Folio 78 recto. Prose. *L'Évangile de Nicodème* (without the Healing of Tiberius): 'Jl auint el nonantiesme an de la seignorie tyberij cesar'.
4. Folio 93 recto. Verse. *Les Vers*, by Thibaud de Marly: 'A ce que uoi el siecle ai pense longuement'. GRLMA, vi/2, art. 2284.

C2=Bibliothèque municipal de Dijon MS 525 (formerly 298)

There are descriptions of this manuscript in the *Bulletin de la Société des anciens textes*, i (1875), 44 ff. (by Gaston Paris), in the *Catalogue général des manuscrits des Bibliothèques publiques de France*, v (1889). 128 f., in A.-G. van Hameln's edition of the *Miserere* and the *Roman de Charité* by the Recluse of Morliens, pp. xxix ff., and in A. Långfors' edition of *Fauvel*, pp. xxiii ff.

The manuscript is written on parchment in double columns, averaging fifty lines, in a single fourteenth-century hand (that of Mathias Rivalli). There are now 223 leaves, measuring 28×19 cms: 1–145, 145 *bis*, 146–158, 158 *bis*, 159–221. Originally the manuscript had 258 leaves, but thirty-seven were torn out 'by a criminal hand', which also cut out twenty-six miniatures at different places. Of the stolen leaves thirteen have been recovered.[51] Out of these only two have been put back into the book, 145 *bis* and 158 *bis*. The others are included in the *Recueil 20001 des nouvelles acquisitions du fonds français* in the Bibliothèque Nationale. Miniatures still remain on folios 125 verso, 131 verso, on both sides of 145 *bis*, on 158 *bis* recto and on 166 recto. There are illuminated initials and there are running-titles. Contents:–

1. The first three leaves contain a detailed analysis of the contents of the volume: 'Ce sont les deuises et les rubrisches de ce liure'. On

[51] See H. Omont, 'Notes sur quelques feuillets retrouvés d'un ms. français de la Bibliothèque de Dijon', *Romania*, xxxiv (1905), 364 ff.

folio 4 recto begins *Le Roman de la Rose* by Jean de Meun. The incipit is not legible. GRLMA, vi/2, art. 4672.

2. Folio 113 recto. Verse. *L'Epistre des femes*: 'Se homs congnoissoit lauantage'.[52]
3. Folio 113 verso. Verse. *L'Evangile des femes:* 'Leuangile des femes vous vveil ci raconter'. Published by A. Jubinal, *Jongleurs et trouvères*, pp. 26 ff., from manuscripts in the Bibliothèque Nationale.
4. Folio 114 recto. Verse. *C'est un motet des femes:* 'O bicornix & nequam bestia'.
5. Folio 114 recto. Verse. *Centilogium magistri Johannis de Maduno* (i.e. Jean de Meun): 'Femina feralis fraudosa ferox furialis'. Eighteen cryptic verses against women.
6. Folio 115 recto. Verse. *C'est le testament maistre Jehan de Meun:* 'Li peres & li filz & li sains esperiz'. GRLMA, vi/2, art. 2234.
7. Folio 125 verso. Verse. *Chaton en françoys:* 'SEigneurs ains que ie vous commans'. This is Adam de Suel's translation of the *Disticha Catonis*. The poet's signature is found on folio 128 verso: 'Adon li clers si se repose'. GRLMA, vi/2, art. 2904.
8. Folio 129 recto. Verse. *Le Miserere*, by the Recluse of Morliens: 'Miserere mei deus'. GRLMA, vi/2, art. 4144.
9. Folio 145 *bis* recto. Verse. *Le Roman de Charité*, by the same: 'Sire me plaist et bien doit plaire'. GRLMA, vi/2, art. 4148.
10. Folio 158 *bis* recto. Verse. *Le Roman de Fauvel*, by Gervais de Bus: 'De fauuel que tant voy torchier'. After the ending of this poem (folio 164 recto, col. 1) the following four rhymed proverbs are written:

    Len puet maint home par donner
    Faire Muet sanz mot sonner

    AMours fait les vilains gentis
    Et a honneur estre ententis

    Et des auaricieux larges
    Et les couhars hardis sanz targes

    Homs monte par humilite
    Mesure tient home en chierte

    Orgueil fait home trebuchier
    Perece le fait mendier

    These are followed by a note: 'Explicit iste liber qui fuit inceptus mediatus et sic adimpletus parisius & etiam sic finitus in vico boni putei prope portam sancti victoris circa natiuitatem domini Anno eiusdem .M̊.CC̊C.LV̊.'.

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[52] The titles are in many cases those of the manuscript.

11. Folio 164 recto. Verse. *C'est le brief maistre Jehan de Meun:* 'Dieux ait lame des trespassez'. GRLMA, vi/2, art. 2233.
12. Folio 166 recto. Verse. *L'Advocacie Nostre Dame,* by Jean Justice: 'Se touz ceuls qui onques nez furent'. The poem breaks off after the verses 'Fay nous droit il en est saison Et donne a chascun sa raison', two leaves having been torn out. These, numbers clxxv and clxxvj according to the old foliation, belong to the recovered ones that are preserved in Paris. Besides the ending of the *Advocacie* they also contain an item entitled *Le Doctrinal.*
13. Folio 178 recto. Prose. *La Passion:* 'Ou nonentiesme an de lempire tybere cesar empereur de rome'. Cf. BN fr. 1850, item 3. Unlike the Paris manuscript, Dijon has a version of the Healing of Tiberius. After this item folios clxxxiiij–clxxxvij according to the old foliation are lacking. They also belong to the twelve folios kept in the Bibliothèque Nationale and contain *Le Purgatoire de saint Patrice.*
14. Folio 185 recto. Prose. *C'est le jeu des eschaz:* 'A Noble home Bertran aubert de tarascon. Frere Jehan ferron de lordre des freres prescheurs de paris son petit & humble chapellain soy tout'. This is Jean de Faron's translation of J. de Cessolis' *De ludo scaccorum.* After this item folios ij^{c}iiij–ij^{c}xxix according to the old foliation are lacking. They contained Jean de Meun's translation of *Abelard's Letters.*
15. Folio 201 recto. Verse. *Boesce de consolation:* 'Je qui sueil diter & ecrire'. This translation has been ascribed to Jean de Meun. See R. H. Lucas, 'Mediaeval French Translations of the Latin Classics to 1500', *Speculum,* xlv (1970), 255 ff., and R. Crespo, 'Jean de Meun traduttore della Consolatio Philosophiae di Boezio', *Atti della Accademia delle Scienze di Torino,* ciii (1969), 71 ff. At the end of the translation one reads: 'Cy finent les liures de boesce Que jay escript en grant angoesce. parisius in domo domini episcopi ambianensis anno .M.C̊C̊C.L̊X̊II. Mense septembris'.

VI. Editorial Matters

There is a certain amount of editorial intervention in the transcription of the English text. The not very numerous abbreviated words have been expanded and the letters not actually present in the manuscript are indicated by italics. *Jhu* and *Jhc* have been expanded to *Jhesu* and *Jhesus,* because these spellings are actually found a couple of times in the manuscript. In the French texts, on the other hand, where this name is never written out in full, I give the more correct expansions *Jesu* and *Jesus.* The *h* came from the Greek H (=long *e*), and the *c* from the Greek C

(a simplified sigma). A crossed 'long' *s* usually signifies *ser* (e.g. in *seruauntes*), but when it stands for the honorific vocative 'sir', I print *syr*. Prefixes written separately have been joined to the rest of the word by a hyphen: *a-boute, a-yenst*, etc. The converse, two words written as one, occurs in *ryghtwysman*. This I have not split up. Letters and words that are supplied without manuscript authority are placed within square brackets and the manuscript reading is given in the apparatus. Interlineations are indicated by converging accents (` ´). The capitalization is my own and the manuscript punctuation has been modified. Folios 255–262 are divided by the writer into twenty chapters. At the beginning of each chapter there is space, with a guide-letter, left for the insertion of an initial three lines deep. From folio 263 onwards the manuscript is written continuously without any breaks whatever, so the paragraphing in this part of the text is editorial. An oblique stroke (/) indicates a new manuscript line.

In the attendant French texts—which are necessary because there are so many gaps and other mistakes in the English text that cannot be emended—abbreviations, which are numerous, have been silently expanded and the use of *i* and *j* and *u* and *v* has been regularized in accordance with present-day usage. Capitalization, punctuation and paragraph division are editorial. Patently corrupt passages that are beyond emendation are signalized by double asterisks (** **). In one case (C 87a/15) I have been unable to decipher a word; the beginning of this word is indicated by an arbitrary three dots. Where a word or part of a word is said to be barely legible or illegible in C1, this refers to the state of my photostats; the manuscript itself may be perfectly legible. It is difficult to photograph the text of a tightly bound book unless one breaks its spine or takes it apart; words at the inner margins tend to become curtailed. Gaps in the French texts have been filled with the help of parallel manuscripts. (Here it may not be amiss to point out that B1 was chosen as the base text not because it is in any way superior to B2 and 3 but because it shares certain lacunae and mistakes with A and thus, in a sense, is closer to A than are the other two.) Apostrophes, cedillas and accents are editorial. I do not use the diaeresis to indicate hiatus nor the grave accent to distinguish an open from a closed *e*. Inflexional mistakes and peculiar forms have been corrected only insofar as there is reason to believe that they are due to negligence and thus unintentional. Even the odd spelling *esce* for *est ce*, which occurs a couple of times in C1, has been retained. I am aware of the fact that too many variants have been listed in the B apparatus and too few in the C apparatus. But, as noted above (p. 14), C1 and 2 diverge so often and so drastically that they do not really admit of a collation.

The letters *a* and *b* after folio numbers stand for recto and verso as far as the A and C texts are concerned. As regards the B text, *a* means the first and *b* the second column of the recto, *c* the first and *d* the second column of the verso.

⟨255 a⟩ Cap*itulu*m .j.

A Yt felle yn the .xv.th yere that Thybery Cesar had ben emp*er*oure of / Roome, and yn þe .xix.th yere of Herode, sone to Herode, whych / was kynge of Galylee, and yn þe .viij.th kalendes of Apryle, whych / ys the .xxviij.^{ti} day of Marche, and yn þe .iiij.th yere o[f] þe erle of / Ruffyn and Lyou*n*, and yn þe same yere also that Anna and Cayphas wer / bysschoppes, and yn þe .v.th yere aftyr þe passyou*n* of Jhe*s*u Cryst, that Nycho- / dem*us* wrote thys story bothe yn Ebrew and yn Latyn. Cap*itu-lu*m .ij. /

Anna and Cayphas, Sobna, Dathan, Gamalyel, Syr, Leuy and / Alexandre, Jewes fulle of trecherye, and wyth hem Judas / Skaryothe, the falce

255 a/4 *second* of: *MS* o

B ⟨126 a⟩ Içe avint el quinzime an que Tiberie Cesar aveit / esté empereur de Rume, el dis e nofime an que / Herrode, le fiz Herrode, aveit esté reis de Galilé, e en / l'utime kalende d'averil, qui est el vint e unzime / jur de marz, e al quart an del cunte Ruffin / e Leun, en l'an quant furent evesque Joseph e / Cayphas. El quint an aprés la passiun nostre / Seignur, Nichodemus escrit cest estoire en ebreu / e en latin.

Anna e Ca[y]phas e Sobna, Datan [e Abiron], / Gamaliel, Judas, Levi, [Neptalim], Alisandre e Sir, e li altre / jueu, vindrent a Pilate encontre

126 a/4 vint e unzime : *B2* vint e unime; *B3* vint e neofime 9 Cayphas : *MS* Caphas 9 e Abiron : *supplied from B3* 10 Neptalim : *supplied from B3*

C ⟨78 a⟩ Il avint el nonantiesme an de la seignorie Tyberii Cesar, l'en- / pereor de Rome, el nonantiesme an de la seignorie Herode, / le filz Herode, le roi de Galilee, es uitiesmes kalendes d'a- / vril, qui sont el vintiesme et un jor de marz, et el quart an que li filz / Veillion ot esté conseilliers a Rome, et Olimpias avoit devant / esté .cc. anz et .ii., et Joseph et Annas et Cayphas estoient seignor / des provoires de la loi et as autres gieues. Nycodemus si escrist / ceste estoire en ebreu, et Theodoses l'empereres la fist translater / de ebreu en latin. /

Annas et Cayphas, Symeon et Dathan, Gamaliel et Judas et / Levi et Neptalim, Alixandres et Ya'y'rus, et li autre gieu, / vindrent a Pilate, si

78 a/9 *after* latin *is added* Ci comence l'estoire *in another hand* 11 je *canc. before* gieu

awmonere of Jh*es*u Cryst, came to Pylate / a-yenst Jh*es*u and accused hym, seyenge thys wyse: We know wele / that Jh*es*u ys þe sone of Jose[ph], borne of Marye. And he seyeth hy*m*-self / that he ys Goddes Sone and kynge, and dyffouleth oure sabaat-day. / Yet he doth not alle only that, but he ys a-boute to destroye vttyrly / the lawes of oure olde fadrys. Than seyde Pylate: What hathe he / doon? The Jewes onswerden, seyenge that aftyr her lawe no man / schuld hele a-nothyr of no maner seeknes on þe sabaat-day; but / Jh*es*u heleth hem al hoole, ffor he cureth the deffe, the dombe, the / croked, the paralatykes, the blynde and suche as ben encombred / wyth the deuyl. And they seyde also that he was a sorcerere, and / thorough þe prynce Belȝebub cast oute the deuelles of folkes; and / al-thynge ys enclyned vn-to hym. Cap*itulu*m .iij. /

12 Joseph: *MS* Josehp

Jesu, si l'acu- / serent de multes paroles e distrent : Nus sa[v]um / que cist est fiz Joseph le fevre, nez de Marie. E / il dist qu'il est Fiz Deu e rei, e nent sulement vi- / ole le sabat, mais la lei nos peres volt desfaire. / Dist Pilate : Que fet il? Li judeu dient : Sulun nostre / lei nuls ne deit altres guarir d'enfermeté / el sabat. Icist a certes guarist les surz, e / les clops, e les curvés, e les paralitikes, les / cieus, e les leprus, e les encumbrez de deab- / le, e ço par malfez. Pilate dist : Coment `est´ par malfez? / Il lui dient : Sorcerie est, e par le prince des diables, / Belzebuc, gette fors les deables, e totes choses / lui sunt aclin. Dist Pilate : Ço n'est mie par le /

12 savum : *MS* saum 14 nent : *B3* nun 15 le sabat : *B3* nostre s. 15 nos peres : *B3* nostre pere 22 Sorcerie : *B3* Sorciere 22 par : *B2 om.* 23 Belzebuc : *B2* Belzebub; *B3* Beelzebub

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acuserent Jesum de plusors paroles et / distrent : Nos cognoissons cestui; que il est filz Joseph le fevre, si fu / nez de Marie. Si dist que il est Filz Deu et rois. Et non mie ce tant so- / lement, mes le samedi, qui nos est donez por repose[r], fause il, et velt / depecier nostre loi. Pilates respondi : Ce que est que il fet, et coment / velt il destruire vostre loi? Li gieu distrent : Nos avons en la loi que / l'en ne doit rien fere el samedi; et cist garist les sorz, et les aveugles, / et les clos, et les malades par ses males ovres. Pilates dist : Coment par / maveses oevres? Li gieu respondirent : Il est maufesierres, et par le / prince des deables, Beelzebuth, oste il les deables, et totes choses sont / a lui sozmises. Pilates respondi : Ce que vos dites?

15 reposer : *MS* reposez

Than seyde Pylate: Yt may not be that by an euyl speryte the / deuyl-
les myght be cast oute of the peple, but only by the / vertu of God. Than
seyde þe Jewes to Pylate: We prey the / to calle hym a-for the and here
hym speke. Than Pylat called / vn-to hym a bedyl and seyde: Brynge
Jhesu to me cur- / teysely. The bedyl went forth, and a-non as he saw
Jhesu he knewe / hym wele, and forth-wyth-al worschypped hym, and
toke a lytel / clothe oute of hys sleue, and leyde yt vnder hys feete and
/ seyde: Syr, goo vppon thys clothe and come speke wyth þe prynce. /
Whan the Jewes had seene the bedyl do thys wyse, they cryed ⟨**255 b**⟩
to Pylate, seyenge thys wyse: Why haue not ye made calle / Jhesu by som
othyr man than the bedyl? Ffor we saw that he / worschypped hym and
seyde vn-to hym: The prynce calleth / you. Than Pylate called þe bedyl

27 vn-to hym *canc. after* seyde

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maligne espirit geter hors deables, ainz est / par la vertu Deu.

Li judeu dient a Pilate : Nus / te prium que tu le faces venir devant tei, e
/ sil oez parler. Pilate apele sun bedel, si ` li´ dist : / Amiablement m'ame-
nez Jesu. Le bedel s'en / issit, sil conuit, sil aorat. E un drap qu'il por- /
tout en sa main, a tere l'estendi, si lui dist : / Sire, alez sur cest drap, si
venez al prince par- / ler. Li judeu virent que le bedel fist, crierent a / Pila-
te, si li distrent : Pur quei ne feistes a altre apeler, / e ne mie al bedel? Kar
nus veimes que le be- / del li aurat, si li dist : Sire, le prince vus apele.
/ Pilate apele le bedel, si li demande : Pur quei feis / tu ço? Le bedel lui

26 par la vertu Deu : *B3* par vertu de Deu 29 Amiablement m'amenez Jesu : *B3* Sire, alez, si m'amenez amiablement Jesu 30 drap : *B3* drapel 34 ne : *B23* nel 36 li aurat : *B2* l'aoura; *B3* l'aura 37–38 Pur quei feis tu ço : *B2* por quei il fist ceo; *B3* Pur quai faites tu çoe

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El prince des dea- / bles, Beelzebuth, n'oste il mie les deables, mes en
la vertu de Deu fet / il les signes des vertuz, et en la sauveté de l'umaine
lignee cure / il les enfermetez, et de bien fere l'acusez vos.

Li gieu distrent : / Nos te prions que tu le faces amener devant toi, si
l'orrons que il di- / ra. Lors apela Pilates un sergant, si li dist : Va tost, si
amaine / Jesum. Donc ala li serganz devant Jesum, si l'aora. Et un drap
que il / tenoit en sa main gita a terre, si li dist : Sire, passe sor ce, que li
pre- ⟨**78 b**⟩ voz t'apele. Quant li gieu virent ce, si distrent a Pilate :
Por quoi n'a- / mena li sergenz Jesum isnelement? Mes quant il le vit, si
l'aora, et si le / fist passer sor sa vesteure. Donc apela Pilates li sergent, si

and asked hym why he dyd / soo. Than answerd the bedyl wyth an hygh voyce: Whan ye / sent me, seyd he, to Jerusalem, to Alexandre, prynce of the / Jewes, than y saw Jhesu sytte vppon an asse, and þe chyldren of / Ebrewes cryden Osanna and helde yn theyr hondes braunches / of olyue; and somme casten clothes yn `the´ wey, seyeng thys / wyse: Hayle be thou that arte on hygh, blessed be they that / come yn the name of God. Than cryed the Jewes a-yenst the / bedyl `and seyde´: The chyldren `there´ cryed yn Ebrew, and how canste thou speke / Ebrew, seenge that thou art a Grew? Than onswerde the bedyl: / Y asked of a Jew, seyd he, what the chyldren cryed, and they tolde / me Osanna. Than asked Pylat what that was to sey. Þe bedyl / seyde yt was as moche to sey as Heyle be thou.

255 b/6 the *canc. before* prynce 9 the: *written above* hys *canc.*

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dist : Quant vus me envei- / astes a Alisandre en Jerusalem, dunc vi jo Jesu / seer sur le asnun, e les enfanz des ebreus ⟨**126 b**⟩ crianz Osanna, e tindrent en lur mains / raims des palmes. Li autres geterent lur / vestemenz en la veie, e distrent : Salvé / seies tu qui es en halt, beneitte seit qui vint / el nun Deu.

E li judeu crierent vers le bedel : / Li enfant crierent en ebreu; e tu, coment crias / en ebreu, puis que tu es griu? Respundi le / bedel : Jo demandai a un jueu ço que est que / li enfant crient en ebreu. [E il me dist. E Pilate lur demanda : Coment crient il en ebreu?] E il li distrent : / Osanna. E Pilate lur dist : Que est ço? E il lui / distrent : Ço est : Sire, salvez nus.

126 b/3 la veie : *B3* sa veie 4 vint : *B3* vient 6 crierent : *B3* crient 9 E il . . . en ebreu : *supplied from B23* 9 *second* li : *B3 om.* 10 lur : *B3 om.* 10 Que : *B3* Quei

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li dist : / Por quoi as tu ce fet? Li sergenz respondi : Quant tu m'envoias a Alix- / andre, le prince de gieus, je vi cest Jesum seant sor l'asne, si entroit / en Jerusalem. Si vi genz qui estendoient lor vestemenz a terre, si firent / Jesum sus aler. Si vi une autre compaignie des gieus, qui tenoient / rains d'oliviers. Si vi une autre compaignie d'effenz, qui l'ensi- / voient, si chantoient *Osanna in excelsis*. C'est a dire : Sauverres. / Benoez soit cist qui vient el non nostre Seignor.

Donc distrent li gieu / au sergent : Li enfant des ebrex, il chantoient en ebreu. Et tu, / qui es des genz de Grece, comment entendis tu ebreu? Li serganz / respondi : Je le demandé a un ebreu, et il le me dist. Donc dist / Pilates as gieus : Que est Osanne? Li giu respondirent : Ce est :

78 b/5 je vi *canc. before* le prince

Than seyd Pylat / to the bedyl: Go hens . . / . . and as ye wyl, brynge yn Jhesus. Than went the bedyl oute and / worschypped Jhesu yn the same manere as he dyd be-fore. And than he / seyde to Jhesu: Goth yn; the prynce wolde haue you. Capitulum .iiij. /

Whan Jhesus was entred yn, serteyn folkes thyr were þat held / theyr mawmetes. And whan Jhesu came by hem, they / bowed downe a-yenst hym and worschypped hym. Wherfor / the Jewes spake gretly a-yenst hem that helde hem. Than / seyde Pylate to the Jewes: Merueyle ye not, though the / hedes of the mawmetes bowed down? For they helde hem / open.

17–18 *after* hens *the MS reads* And forth-wyth-al he seyde to þe Jewes: Goth oute

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Dunc dist Pi- / late [: Vus testemoniez çoe que li enfanz distrent. Quel mal fist dunc le bedel? E il se turent. Dunc dist Pilate] al bedel : Issez la hors, e si cum vus volez / sil amenez ceinz. Dunc issit le bedel, si fist / si cum il aveit fet devant. Puis si dist a Jesu : / Sire, entrez enz; le prince vus apele.

Cume Jesu / fu entré, les enseignes que l'um teneit / devant Pilate se abeisserent si aurerent / Jesum.

Cume li ju virent que les enseignes [aourerent Jesu] / e coment il se abesserent encontre lui, dunc / escrierent li judeu ceus qui porterent les en- / seignes. Pilate dist dunc as judeus : Ne vus / plest nent que les enseignes se abesserent / par sei mesme e aurerent Jesu? E vus blamez / cels kis

12 Vus testemoniez . . . dist Pilate : *supplied from B3* 13 ceinz : *B2* chaens; *B3* çaenz 14 fet : *B3* om. 15 enz : *B3 om.* 15 apele : *B3* mande 18 Cume li ju . . . Jesu : *B3 om.* 18 aourerent Jesu : *supplied from B2* 19 coment : *B3* cum 22 que : *B2* ceo que; *B3* çoe que

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Sire, fé / me sauf. Ou : Sire, sauve nos. Donc dist Pilates as gieus : Vos / meismes tesmoigniez les paroles de vos filz; que a donc meffet / li sergenz? Vos le blasmez sanz achaison. Donc dist il au sergent : / Maine Jesum la fors, et si l'amaine derechief ensi com tu veus. / Donc mena li sergenz Jesum fors del parleor, si li dist ausi com de- / vant : Sire, passe ci sus; li prevoz t'apele.

Si com Jesus entra el parle- / or, il i avoit sergenz qui tenoient enseignes; si se pleierent li / chief des enseignes, ou il avoit ymages d'empereor, paintes d'or. / Quant il virent coment li chief estoient ploié, et si avoient aoré / Jesum, il commencerent a parler molt durement sor cels qui les te- / noient. Quant Pilates vit ce, si dist as gieus : Ne vos merveilliez / mie, coment li chief des enseignes sont ploié? Que cil tenoient les / lances

And therfor ye speke a-yenst hem wy*th*-oute any cause. / Than seyde þe Jewes to Pylate: We sawe hem that helde / the mawmetes, how they enclyned and worschy[ppe]d Jh*es*u. Than / seyde Pylate to hem that helde the mawmetes: Why dyd / ye soo? They onswerde to Pylate and seyde: We be / paynymes and s*er*uaunte[s] to the ydoles. Why schulde we wor- ⟨**256 a**⟩ schyp hym? Trewly, we helde hem as stedfastly as we kowde, but they / hem-selfes bowed downe. Than seyde Pylate to the mastrys of the / synagoge: Chese amonge youre-self strenger men than they ben, / and than schul we see whedyr they wyl bowe or nay. Whan thys / was done, Pylat comaunded hem that they schuld holde / fermely the mawmetes, and sware by the name of Cesar that / and the mawmettes bowed whan Jh*es*us

29 worschypped: *MS* worschyd 31 seruauntes *canc. after* be 32 seruauntes: *final* s *supplied*

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portent, cum si il les besserent pur lui / aurer. Dunc dient li judeu a Pilate : Nus / veimes cume cels qui portouent les en- / seignes se abesserent si aorerent Jesu. Dunc / apela Pilate cels qui portouent les enseig- / nes, si lur demanda : Pur quei feistes vus ço? / Il dient a Pilate: Nus sumus paens e serfs / as ydles. Pur quei orreierum nus? Veirement, / nus tenimes fermement les enseignes, / mes eles maimes se abesserent.

Dunc dit / Pilate a cels mestres de la sinagoge : / Eslisez de vus meimes forz homes, e il ti- / engnent les enseignes, [si verrum] s'il abaisse[n]t par / els memes. Dunc pristrent li maistres / des jueus duze forz homes si / lur firent le[s] enseignes tenir de- / vant Pilate. Dunc dist Pilate al bedel : / Menez Jesu fors del pretorie, e puis sil ⟨**126 c**⟩ remenez

24 portent : *B2* porterent 24 besserent : *B2* baissassent; *B3* baisacent 25 li : *MS* lu *with a dot under the second minim* 26 portouent : *B23* portent 31 orreierum : *B2* l'aoureriun; *B3* l'aureiem 34 a cels mestres : *B2* as maistres; *B3* as mestres 36 si verrum : *supplied from B3; B2* si verun 36 abaissent : *MS* abaisset; *B2* s'abaiserunt; *B3* s'abaissent 39 les : *Ms* le *due to a flaw in the parchment* 39 les enseignes tenir : *B23* tenir les enseignes

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droites. Et por quoi parlez vos sor elz sanz achaison? Li gieu / distrent a Pilate : Nos veismes coment il se ploierent si aorerent / Jesum. Donc les apela Pilates, si lor dist : Por quoi feistes vos ce? ⟨**79 a**⟩ Et il respondirent : Nos somes home paien et serf del temple. Et / si com nos tenions les enseignes, si se ploierent et aorerent Jesum. /

Donc dist Pilates as mestres de la loi : Eglisiez des plus forz homes / et des plus puissanz, si tiengnent les enseignes, si verrons s'eles se ploi- / erunt. Quant ce fu fet, si commanda Pilates que il tenissent ferme- / ment les enseignes, et si lor dist : Par la santé Cesaris, se les han- / tes des en-

schuld come yn-to the / paleyse, they schulde forthenke yt. Than Pylat comaunded þe / bedyl to take Jhesu oute of the howse and brynge hym a-geyn lyke / as he dyd before. And so the bedyl dyd; and preyed Jhesu þat he wolde / go on the clothe a-geyn. And whan Jhesus entred a-geyn yn-to þe / howse, the hedes of þe mawmetes bowed downe and worschypped / Jhesu. Than the mastrys of þe Jewes chase .xij. stronge men and / made hem holde the mawmetes before hym. Than seyd Pylate / to the bedyl: Haue oute Jhesu oute of þe pretorye and brynge hym / ageyn yn what maner that ye wyl. Than Jhesu went oute wyth / the bedyl. Than Pylat called vn-to hym the men that helde þe / mawmetes, and sware by the helthe of Cesar that and þe maw- / metes obeyden to Jhesu whan he cometh a-geyn yn-to þe pretory, / he wolde make hem lose her hedys. Whan he had seyde these / wordys, he comaunded þat Jhesu schuld be brought ageyn yn- / to the pretorye. Than the bedyl, lyke as he dyd before, brought / hym a-geyne. And whan Jhesu was entred, the mawmetes / obeyden as they had erste don. But whan Pylat sawe / thys, he was gretly

256a/21 yn *canc. after* brought 24 *two letters canc. before* erste

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en quele manere que vos voldrez. / Dunc issi fors Jesu od le bedel. Dunc apelat / Pilate cels que tindrent les enseignes si ju- / rat par le salu de Cesar que si les enseignes / se abesserent quant Jesu vendreit einz a- / rere que il lur freit trencher les testes. Quant / ço out dit, si comanda remener Jesu enz / el pretoire. E le bedel, en la manere qu'il / l'aveit amené devant, le remeine. Quant / Jesus reentra, les enseignes se abesserent / e aurerent Jesum, si cum il aveient fet devant. /

126c/3 que : *B23* qui 4 par : *B2* que par 4 le salu de Cesar : *B3* la saluz Cesar 5 se abesserent : *B2* se abaissassent; *B3* abeiasent 7 ço out : *B2* out ceo; *B3* il out çoe 7 enz : *B3 om.* 9 le remeine : *B2* l'a ramené 10 Jesus : *B3 om.*

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seignes se ploient quant Jesus enterra ceanz, vos le comparrez. / Et donc dist il au serjanz : Maine Jesum la fors, si le ramaine en tel / maniere com tu velz. Donc issi Jesus deu parleor. Et Pilates apele cels / qui tenoient les enseignes, si jura derechief par la santé Cesaris que / se les hantes ploient, je vos trencheré les chief. Lors commanda Jesum / a amener. Et li sergant l'amena, si com il avoit fet devant, si li / proia molt qu'il alast sor sa vesteure. Et il si fist. Ensi com Jesus entra el / parleor, li chief des enseignes se ploerent si aorerent Jesum.

aferde, and rose oute of hys seege, and / wyst not what to doon. Capi*tulu*m .v. /

The wyfe of Pylat, named Procola, sent vn-to Pylat `and seyde´ / yt longed not to hym for to juge that ryghtwysman, and / more-ouyr sche sent hym worde that sche had suffred þ*a*t / nyght for that ryghtful man gret tourment yn her sleepe. ⟨**256 b**⟩ But thys avysyou*n* cam to her by the deuyl. For than he knewe / ryght wele that and Jh*es*u deyed, he schuld lese hys power. / And thorough entycement of the deuyl sche sent to Pylat / for to saue Jh*es*u. Whan Pylat vnderstode the message of / hys wyfe, he seyd thys wyse to the Jewes: Ye know wel / that my wyfe ys a paynym and hath edefyed dyuers of / youre synagoges; and sche hath sent me worde and know- / leched that thys man ys a ryghtwysman and `that´ for hys sake / sche was gretly tourmented thys nyght. Than seyde þe / Jewes to Pylat: We tolde the befor that he was an euyl- / doer, and by the deuylles crafte hath he thus troubled thy / wyfe. Than Pylat called Jh*es*u

27 þat *canc. after* seyde

Pilate, quant ço vit, si out mult grant pour, / si leva sus de sun sege, si ne sout que fere. / La femme Pilate, par nun Procula, lui en- / veia message, si lui manda que nent ne / li aferreit a juger cel juste home, si / lui mandat que mult aveit soffert ce- / le nuit grant pour en avisiun pur cel / seint home. Dunc distrent li judeu a Pi- / late : Dune vus deimes bien que il est enchan- / tere? Veez cument il fet a vostre femme / suffrir grant peine en sunge pur ço qu'e- / le le dust deliverer.

13 leva : *B3* se levat 14 La femme Pilate : *B3* Ṣa femme 15 message : *B3* un message 16 si : *MS* si si 18 pour : *B3* peine 21 cument : *B2* comme; *B3* cum 21 fet : *B3* ad feit

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Quant / Pilates vit ce, grant peor li prist, si se leva de son siege. Et sa fa- / me li avoit mandé – si avoit ele non Procula – : Ne soies mie encon-`/ tre cest juste home, que je fui enuit molt contrainte por lui. Et par / ce sai je que il est justes hom. Quant Pilates l'oi, si dist a toz les gieus : / Vos cognoissiez que ma fame est paiene, et si a plusors de voz syna- / goges edifiees. Ele m'a mandé qu'ele cognoist cest home a estre ju- / ste home, et molt fu enuit afflicte por lui. Et li gieu distren[t] a / Pilate : Donc ne t'avons nos dit qu'il est maufetres, et par malves / deables a il ensi contrainte ta fame.

79 a/21 distrent : *final* t *supplied* 22–23 par malves deables : *C2* de par le deable

and seyde: Thou seest wel that / alle the Jewes accusen the and bere wytnesse a-yenste the; / and thou onswerst no-thynge. Jh*es*u onswerd and seyde: Yf / they had no power to speke w*yth* her mowthes goode and / euyl, they schuld speke no-thynge. But they schul see that / they speke. Cap*itulu*m .vj. /

Than speke the eldest of the Jewes and seyd to Jh*es*u: / What schul we see? We know ryght wele alle that / thou art borne yn ffornycacyou*n*, and for thy byrthe / was the grẽt occysyou*n* of chyldren made by Herode, the / fadyr of Herode `that nows ys´, yn Bethlem, namely suche as wer w*yth*-yn the age of .ij. yẽre and an halfe. And than fledde Joseph / and Mary yn-to Egypte and toke the wyth hem for feere of / Kynge Herode, and for be-cause `also´ that they had no trust yn / oure peple . . . / . . . / . . . And whan Kynge Herode / was dede, than they brought the a-geyn vn-to þe

256 b/26–28 *After* peple *is cancelled* Than somme of the Jewes that there were `speke´ (*above* seyde *canc.*) ryght wel of Jhesu and seyde: We sey not that he was borne yn ffornycacyoun

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Pilate apela dunc / Jesu, si li dist : Dun n'oz tu cument ces / judeus te acusent en multes choses, / e tu ne respuns nent? E Jesu li respundi : / Si il ne eussent poeste de parler de lur bu- / ches e bien e mal, nent ne parlassent. Mes / il verrunt ço qu'i[l] parolent.

Dunc li respun- / dirent li plus viel des judeus, si dient / a Jesu : Que verrum nus dunc? Primes es nez / en fornicaciun, e puis par ta neissance / fu fete l'occisiun des enfanz en Bethleem. / E puis s'en fuirent Joseph e Marie od vus / en Egipte, pur ço qu'il n'ourent nent de fian- / ce en nostre pople.

23 dunc : *B3 om.* 24–25 cument ces judeus : *B2* que ces gieus; *B3* de ces judeus cum il 28 *first* e : *B23 om.* 29 qu'il : l *supplied from B23* 29 li : *B2 om.* 30 dient : *B2* distrent 34 od vus : *B3 om.*

Donc apela Pilates Jesum, / si li dist : Dont n'os tu que tuit li gieu tesmoignent encontre toi, / et tu ne responz riens? Et Jesus dist a Pilate : Chascuns a poeste / de parler de sa boche soit biens soit max. Et il le verront.

Li giu / respondirent ad Jesum, si li distrent : Que est ce que nos verrons? Nos / savons tuit que tu es nez de fornication, et por ta nessance fist ocir- / re Herodes les effanz en Belleem, et en tote sa contree ocist il tres- ⟨**79 b**⟩ toz les petiz enfanz de deus anz et demi. Et Joseph et Marie s'en foi- / rent en Egipte et si t'en porterent petit enfant por la peor d'Erode. / Et quant Herodes fu morz, si t'en menerent en la cité de Nazareth. /

29–79 b/1 en Belleem . . . les petiz enfanz : *C2 om.*

cytee / of Nazareth. Whan Pylat herd thys, he asked hem / whedyr thys was `the same´ Jhesus that Herode sought for to slee. ⟨**257 a**⟩ The Jewes seyden Ye. Than Pylate douted gretly. `And´ somme / of the Jewes that wer there speeken ryght wele of Jhesu and / seyde: We sey not, quod they, that he was borne yn fornycacyoun, / for we know ryght wele that hys modyr, Mary, was wedded to / Joseph. Than seyde Pylate to þe Jewes: Somme of you be not trewe, / for hys modyr was wedded, as dyuers of youre peple bere / wytnesse. Than Anna and Cayphas seyde to Pylat that ther / was non that seyde so but only suche as wer of hys dyssyples / and procelytes, born yn fornycacyoun. Than asked Pylat of Anna and / Cayphas: Whych ben they that[t] ye calle procelytes? And they on- / swerde ageyn and seyde that they `were´ sones of pay-

257 a/1 And: *written above* Than *canc.* 10 that: *MS* than

Li alquant des judeus / que iloc erent parlouent [bien] de Jesu e distrent : / Nus ne dium pas qu'il f[ust] né en for- / niacaciun, ainz savom bien que Marie, / sa mere, fu espose a Joseph, ne n'est pas / nez de fornicaciun. Dunc dist Pilate as ⟨**126 d**⟩ judeus qui distrent qu'il ert nez de fornicaciun : / La vostre parole n'est pas verreie, kar sa mere / fu espose, si cume partie de vos gent dient. / Dunc distrent a Pilate Anna e Chaiphas : Tuit / dient qu'il est nez de fornicaciun, e qu'il est enchan- / tere, fors cels qui sunt si deciple e proselite, nez de / fornicaciun cum il. Dunc apela Pilate Anna / e Caiphas, si lur demanda : Qui sunt li proselite? / Cil qui dis-

37 que : *B23* qui 37 bien : *supplied from B2; B3* ben 38 fust : *MS* f *due to a flaw in the parchment*; *B23* fust 40–41 ne n'est . . . fornicaciun : *B2 om.* 40 n'est : *B3* est 41 de : *B3* en 126 d/1 de : *B23* en 3 vos : *B23* vostre 3 dient : *B2* tesmoigne; *B3* testemoine 5 de : *B23* en 6 de : *B2* en

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Quant Pilates oi ce, si dist : Dont est il cil Jesus que Herodes fist querre por / ocirre? Et li giu respondirent : Ce est il. Donc se dota molt Pila- / tes.

Et une partie des gius qui la estoient distrent a Pilate : Nos ne / dison mie que il soit nez de fornication, que bien savons que Joseph es- / posa Marie, si n'est pas nez de fornication. Et Pilates dist as gius / qui disoient que Jesus estoit nez de fornication : Ceste vostre parole n'est / pas veroie, que Joseph esposa Marie, si com cil dient de vostre gent. Donc / distrent a Pilate Annas et Cayphas et autre giue qui la estoient . . . / . . . que Jesus estoit nez de fornication, et que il estoit maufetre. Et cil / sont proselite, et si deciple sont. Donc apela Pilate Annam et Caypham, / si lor dist : Que sont proselite? Et il respondirent : Ce sont fill de / paiens, et or sont

11–12 distrent a Pilate *repeated between* estoient *and* que

nymys: and now / they make the Jewes to sey that Jh*es*u was not born y*n* fo`r´ nycacyou*n*. / Than answerde the Jewes, that ys [to] knowe Lazar, Astaron, Antonon, / Jacob, Esras, Samuel, Ffynees, Crypon, Agryppe, Annes, `Occypus´ and / Judas, and seyden: We ben not borne yn fornycacyou*n*, but we be / sones of the Jewes and no proselytes, and we sey trouthe, for / we wer presẹnt whan Joseph and Mary wer wedded. Cap*itulu*m .vij. /

Than Pylat called to hym the .xij. Jewẹs and coniured hem / by the helthe of Cesar to telle hym whedyr `yt´ wer trew that / Jh*es*u was not borne yn fornycacyou*n*. They seyde to Pylate: / We haue yn oure lawe that we schuld not swere, for yt ys / a synne. But and yt be not so as we sey, let vs be delyuered / to the dethe. Than seyde Anna and Cayphas to Pylat: Trewe / yt ys that these .xij. men sey that Jh*es*u was not borne yn

13 to: *supplied*

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trent qu'il ne fu pas nez de fornicaciun. / Dunc distrent Lazar, e Asteron, e Antonon, / Jacob, Esras, e Samuel, Ysaac, e Finees, Cripon, / e Agrippe, Annes, e Judas : Nus ne sumes en / fornicaciun nez, ainz sumes fiz as judeus. / E dium verité, kar nus fumes as esposailles Ma- / rie.

Dunc conjurat Pilate les duze par le salu / de Cesar si ço ert veir qu'il n'ert pas nez de / fornicaciun. Cil dient a Pilate : Nus ne devum / pas jurer sulunc nostre lei, mais il jurent / que nus ne dium pas verité par la salu de Sezar, e nus / serrum copable de mort. Dunc distrent An- / na e Kaiphas a Pilate : Verité est ço que ces duze / dient que il [n'] est [pas] nez de forni-

9–10 qu'il . . . distrent : *B3 om.* 14 dium : *B2* dismes 15 le salu : *B3* la salue 16 *second* de : *B3* en 17 Cil : *B3* Il 18 jurent : *B3* dient 19 dium : *B2* dimes 19 la salu : *B2* le salu 22 n' : *supplied from B23* 22 pas : *supplied from B23*

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fet giue. Por ce si dient de Jesu que il n'est mie né / de fornication. Lors respondirent cil home, Lazarus, Asterius, An- / tonius, Jacob, Zerus, Gamaliel, Ysaac, Finees, Crispus, Acrispa, / Amenus et Judas : Nos ne somes mie proselite, mes fill de gius; et ve- / rité dison nos, et si fusmes la ou Joseph esposa Marie.

Donc apela / Pilate les .xii. homes qui ce disoient, si lor dist : Je vos conjur par la / santé Cesaris que se il est nez de fornication que vos le tesmoignez par se- / rement devant toz. Et il respondirent Pilate : Nos avons en la / loi que nos ne devons pas jurer, que ce est pechiez. Mes il jurent par la / santé Cesaris que se il n'est ensi com nos disons, nos soions coupable de / mort. Donc dist[rent] Annas et Cayphas a Pilate : Cist .xii. home

25 distrent : *MS* dist; *C2* distrent

for- / nycacyoun, but he ys an enchauntour and seyth hym-self þat / he ys the Sone of God and kynge. But we be not beleued. / Than Pylat comaunded alle folkes to go oute, excepte the / .xij. Jewes whych seyde that Jhesu was not borne yn fornycacyoun, ⟨**257 b**⟩ and made Jhesu go a-part. Than asked he of the .xij. Jewes: For / what cause wolde they haue Jhesu put to dethe? And they / onswerde: For be-cause that he heleth the pepyl vppon her / sabat-day. Capitulum .viij. /

Than seyd Pylat: Ffor hys goode dedes y see wel ye wyl / slee hym. And forth-wyth-al Pylate a-rose yn grete / angre and went oute of the pretorye and seyde to / the Jewes: Y can fynde no blame yn thys man. Þe

257 b/2 wolde *rep. and canc. after first* they

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caciun, mes enchan- / tere est e dit qu'il est Fiz Deu e rei. E nus ne sumus / pas creuz.

Dunc comanda Pilate tuit le po- / ple issir fors, fors les duze que distrent qu'il / n'esteit pas nez de fornicaciun. E Jesu fist aler / par sei a une part. Puis si lur demande : Par quel / reisun volent occire Jesu? E il lui dient : En- / vie unt de ço que il guarist la gent par sun / sabat.

E Pilate respunt : [Pur bon ovre le volent oscire? E il responderent :] Sire, oil.

Sire Pila- / te, repleniz d'ire, issist fors del pretorie, si lur / dist : Jo ne trois en cest home nule culpe. / Li judeu respundirent : Si il ne fust cupa-

23 Fiz Deu : *B23* le Fiz Deu 23–24 ne sumus pas creuz : *B3* pas nel le creum 25 que : *B2* qui 25 distrent : *B23* diseient 27 quel : *B23* quele 28 volent : *B2* il voloient; *B3* volent il 29 sun : *B2* lor; *B3* lur 30 respunt : *B2* lor respunt 30 Pur . . . responderent : *supplied from B3; B2* Por bone ovre le volent ocire. E cil respundent 30 *second* Sire : *B23 om.* 32 en cest home nule culpe : *B3* nule chaisun de mort en cest home

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qui / dient que Jesus n'est pas nez de fornication sont creu de lor parole. / Et nos disons tuit que il est nez de fornication, et que il est maufetres / et si dist que il est Filz Deu et que il est rois, si ne nos en volez croire. /

Lors commanda Pilates toz oissir fors del parleor, sanz les .xii. homes ⟨**80 a**⟩ qui disoient que Jesus n'estoit pas nez de fornication. Et si commanda / Jesum a aler d'autre part. Si dist a cez .xii. homes : Por quele achaison / le volent il ocirre? Et il respondirent : Il ont envie de ce qu'il cure les / enfermetez des genz el samedi. Pilates lor dist : Por boenes oevres / le volent ocierre?

Donc issi Pilates hors del parleor plain de mal ta- / lent, si dist a toz les gius : Je ai tesmoig que je ne truis en cest home / nule colpe de mort. Li giu respondirent : Se il ne fust maufe- / tres, nos ne le t'eussons pas

Jewes / seyden: And he wer not culpable, we wolde not haue / delyuered `hym´ vn-to the. Than seyde Pylat to þe Jewes: Haue / hym hens, and aftyr youre lawe juge hym for the trespas / that ye fynde [yn] hym. Than seyde the Jewes: Yt ys not / leefful for vs to slee no man. Than Pylat went a-geyn / yn-to þe pretory and called to hym Jhesu alle alone and / asked hym: Art thou kynge of Jewes? Jhesus onswerde and / seyde: Whedyr seyst thy-self so of me, or elłys `haue´ othyr men / tolde the soo? Than seyde Pylat: Am y a Jewe that schuld / juge the? Nay. But the peple and the princes of þe / lawe hath sente the to me. What hast thou doon? Yf þou / be kynge of Jewes, telle me. Jhesu seyde: My reeme ys / not of thys worlde. Ffor and my reeme wer of thys / worlde my mynystres wolde wythstonde. Y schuld / not be delyuered to the. But my regne ys not here.

12 yn: *supplied*

18 youre *canc. before* þe 22 and they *written above line and marked for insertion between* mynystres *and* wolde

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ble, / nus nel te liverium pas. Respundi Pilate : / Menez l'en e sil jugez sulunc vostre lei. E il / respundirent : A nus ne leist occire nul / home.

Dunc entra Pilate el pretoire, si ape- / la Jesum sulement, si lui demandat : Es tu / reis des jueus? Respundi Jesus, si li dist : / Diz tu [ço] de `tei´ meime, u altres le te distrent / de mei? Pilate respundi : Sui jo dunc judeu? ⟨**127 a**⟩ Vostre gent e vostre evesques te livre`re´nt a / mei. Que avez vus forfet? Respundi Jesus : Mun / regne n'est pas de cest munde. Si il fust / de cest munde, mes menestrels contre estu- / cent, si ne fusse pas livré as judeus. / Mes mun regne n'est pas ici. Re[s]pundi /

34 liverium : *B2* livrisun; *B3* livresiem 36 A nus ne leist : *B2* Il ne nos list 40 ço : *supplied*; *B2* ceo; *B3* çoe 127 a/1 *second* vostre : *B23* vos 2 Que : *B3* Quei 4 menestrels : *B2* menistres 6 ici : *B2* d'ici 6 Respundi : *MS* Repundi

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livré. Et Pilates dist : Ostez le de ci, / et si le jugiez selonc vostre loi des colpes que vos savez en lui. Et li / giu distrent a Pilate : Il ne nos loist mie home ocierre. Il vos loist / ocierre, mes a moi non.

Donc entra Pilates derechief el parleor, si ape- / la Jesum tot sol, si li dist : Tu es rois des gius? Et Jesus respondi a Pilate, / si li dist : Diz tu ce de toi meismes, ou li autre dient ce? Pilates li / dist : Mes ta gent et li prince des provoires te donerent a moi. Mes je ne / sé quel mal tu lor as fet. Se tu es rois des gius, si me respont. Jesus res- / pondi Pilate : Mis raignes n'est mie de cest monde. Se mi raignes / fust de cest monde, mi menistre fussent encontre ce que je ne fusse / a doner a toi. Por ce n'est ore mie mis raignes de ci. Pilates li dist : / Donc es tu rois? Jesus respon-

80 a/9 savez : *C2* trouverez 14 te donerent : *C2* t'ont livré

25 / Than seyd Pylat: Art thou a kynge? Jh*es*u onswerde: / Thou seyst so. And to þ*at* am y borne, and therfor y came / hedyr, for to lyghten alle the worlde. And ho that ys / of me, here my voyce. Pylat `onswerd´ and seyde: / Than trowthe ys not yn the erthe. And forth-wyth-al / he a-rose and lefte Jh*es*u al aloone and wente oute ⟨**258 a**⟩ of the pretory, seyenge thys wyse to the Jewes: Y take / recorde, seyd he, of the sonne and þe moone and þe hevene / that y can fynde non occasyou*n* why thys man schuld be put / to deth. Cap*itulu*m .ix. /

Than seyde the Jewes to Pylat: Ys yt not a grete / occasyou*n* whan he seyth that he may destroye `the temple´ and / wy*th*-yn thre dayes areyse yt a-geyn? Than / asked Pylat what temple yt was. The Jewes seyde yt / was the temple of Salamon, whych `was´ .xlvj. yere a-makynge. / Than seyde

27 Than onswerd *canc. before* Pylat 258 a/6 the temple: *written above* yt *canc.* 7 make yt *canc. before* areyse yt

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Pilate : Es tu dunc rei? Respundi Jesus : Tu / diz que jo sui reis. A iço sui jo nez, e a iço / vinc jo. E chescun qui est de verité ot ma / voiz. E Pilate lui demande : Que est verité? / E Jesus li dist : Verité est del cel. Pilate dit : / N'est pas verité en tere? [Respondi Jesus : Cels qui verité dient en tere, coment poent il estre jugez par cels qui sunt poetif en tere?]

Pilate lessa / Jesus el pretoire, e issit fors a judeus, si / lur dist : Jo ne trois nul achesun en / cest home. Li judeu li distrent : Icestui / dist : Jo puis destrure le temple e en / treis jurs le puis fere. Dunc lur dist Pi- / late : Le quel temple? E li judeu li dient : / Le temple u Salomun mist qua-

10 Que : *B3* Quei 12 Respondi . . . tere : *supplied from B3; B2* Respundi Jesus : Cels qui verité dient en terre, comment pueent il estre jugiez par cels qui sunt poestifs en terre 13 a : *B23* as 14 Jo ne trois nul achesun : *B3* Neisune achaisun ne truis joe 13 nul : *B2* nule 17 fere : *B23* refaire 18 li juden : *B3* il 18 *second* li : *B3 om.*

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di : Tu diz que je sui rois, et a ce sui je nez, / et a ce ving [j]e que ge esclarceisse le monde. Qui est de verité, il ot ma / parole. Pilates li dist : Donc n'est pas veritez en terre. Jesus li dist : / Entent la verité del disant en terre, coment il est jugiez de cex qui / habitent en terre.

Quant Pilates oi ce, il lessa Jesum sol el parleor, si / oissi fors, et dist as gius : Je vos ai ja dit que je ai tesmoig le soleil / et la lune et le ciel que je ne truis en lui nule achaison. E li giu / respondirent : Dont n'est ce grant achaisons que il dist de nostre / temple que il le porroit destruire et refere en trois jors, qui edifiez / fu en .xlvij. anz? Pilates lor dist : Le quel temple? Il li distrent : / Que Salemons edefia en .xlvij. anz. Et cist Jesus

20 je : *MS* ce

Pylat: Y am not culpable of the bloode of thys / ryghtwys man, and that ye `may´ see. What wyl ye do wyth / hym? The Jewes, that wer ful of cursednes, seyde alle wyth / oon voyce and cryden: Hys bloode be vppon vs and `on´ oure chyl- / dren. Than Pylat called to hym the most aged men and the / provostes and bade hem that they schuld not do soo, for he / ys not worthy to dey, nowthyr for brekynge of the sabat / ne for helynge of the peple. Than seyde þe provostes to / Pylat: Goode juge, ye vnderstonde: ho that stryueth a-yenst / Cesar ys worthy dethe; `than´ he þat seyth hym-self that he / ys the Sone of God ys more worthy to dey. Ffor whan we / asked hym yf he wer Goddes Sone, he denyed yt not. And / yet he seyde more: that we schuld see the Sone of Man sytt / on the ryght syde of the vertu of God and come ageyn yn / the clowdes of hevene.

11 may: *written above* schul *canc.* 19 than: *written above* yet *canc.*

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rante / e sis anz al faire. E cil dist qu'il le desfra / e refra al terz jur. E dunc dist Pilate : / Jo ne sui pas copable del sanc de cest / juste home. Vus le verrez. Dunc dient li ju- / deu : Li son sanc seit sur nus et sur nos fiz. / Dunc apela Pilate les plus velz prestres, / si lur dist privement : Lessez vos acusa- / siuns, kar jo n'i trof nul achesun dig- / ne de mort, ne pur curaciun, ne pur trespa- / ssement del sabat. Dunc dient li proveire a / Pilate : Qui cuntredit a Cesar si est digne / de mort. E cist contredit a Deu e a Cesar.

20 al : *B23* a
20–21 le desfra e refra : *B3* defra le e refra 21 al terz jur : *B2* en treis jors; *B3* en treis jurz 24 Li son sanc : *B2* Le suen sanc; *B2* Sun sanc 27 trof : *B23* truis 28 curaciun : *B2* la curaciun; *B3* la curatiun 28–29 trespassement : *B2* le trespas; *B3* le trespasement 30 *between* Pilate *and* Qui *B3 inserts* Coment est dunke 31 a Deu : *B23* e a Deu

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dist qu'il le destruira ⟨**80 b**⟩ et le refera en trois jorz. Et Pilates lor dist : Je sui sanz colpes de sanc / de cest home. Vos le verroiz. Que volez vos fere de lui? Li giu, qui / furent plain de desverie, s'escrierent tuit a une voiz, si distrent : / Li sans de lui soit sor nos et sor noz filz.

Donc apela Pilate les / plus velz homes et les provoires, si lor dist en segré : Nel fetes / mie ensi, car il n'est mie dignes de mort s'il garist les malades, / ne s'il maumet le sabat. E li giu distrent a Pilate : Bons jugi- / erres, or entent. Se aucuns dit ledenge encontre Cesar, il est dig- / nes de mort. Dont ne n'est cist plus dignes, qui ledenge encontre / Deu? Que il dist que il est Filz Deu. Quant nos le conjurasmes se il / estoit Filz Deu, il nel nea mie. Et encore nos dist il : Des ore mes / verroiz vos le Fil de l'Omme seant a la destre de la vertu de Deu et ve- / nant es nues del ciel.

80 b/1 de sanc : *C2* du sanc

Whan Pylat herd thys, he toke Jh*es*u / a-part and seyde: What schal y do wyth the? Jh*es*u answerde / and seyde that Moyses and the prophetes `prophecyed´ of my / passyou*n* and of my resureccyou*n*. Whaṇ Pylat herd thys, he / tolde these wordes to þe Jewes. Than seyde the Jewes / to Pylat: What woldest thou haue more of hys lesynges? / Than seyd Pylat to þe Jewes: Yf these wordes be lesynges, / take hym hens and brynge hym to youre synagoge and / juge hym aftyr youre lawe. Than seyde the Jewes to ⟨**258 b**⟩ Pylat: The ryghtwysnesse of oure law wylle, yf a man mysdo / to a-nothyr, that he schal haue .xxxix.^{ti} strokes; and ho that / trespasseth a-yenst God schal be stoned to the dethe. And / for as moche as Jh*es*u

26 prophecyed: *written above* preched *canc.*

Dunc / comandat Pilate as judeus que il eisent / tuit fors del pretorie, e apelat Jesu, si li / dist : Que voz tu que jo face? E Jesu respundi : / Si cume doné es[t]. E dist Pilate : Coment / est doné? Respundi Jesu : Moyses e les / prophetes prophetizerent de ceste passiun e / ma resurrecciun. Cume ço oirent li judeu, / si distrent a Pilate : A quei volez vus oir les / mensunges a cest enchanteur? E dist / Pilate : Si ço est mençunge que il dist, me- ⟨**127 b**⟩ nez l'en a vostre synagoge, e sil jugez su- / lunc vostre lei. Dunc dient li judeu a Pilate : / En nostre lei est dreit, si hom mesfet a altre, / que hom li done trente e nof cops. E qui / encuntre Deu parole deit estre

32 eisent : *B2* issisent; *B3* eisseisent 34 jo face : *B2* jo te face; *B3* joe te face 35 est : *MS* es; *B23* est 39 A quei volez vus oir : *B2* A quei vels plus oir; *B3* A quei volez plus oir 127 b/4 hom : *B2* l'en 4 done : *B23* doinst

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Quant Pilates oi ce, si mena Jesum d'une part, / si li dist : Je ne soi que je face a toi. Et Jesus li dist : Ensi com il est desti- / né a moi et a toi. Et Pilates li dist : Coment destiné? Et Jesus li / dist : Moyses et li prophete preechierent de ma passion et de ma re- / surrection. Quant Pilates l'oi, si nonça as gius totes les paroles / Jesu. Tantost tuit li giu distrent a Pilate : Que vels plus oir / ses mençonges? Pilate dist as gius : Se ceste parole est mençon- / ge, ostez le [de ci], et si le menez a vostre synagoge, si le jugiez se- / lonc vostre loi. Li giu respondirent Pilate : Nostre loi commande / que se aucuns hom fet pechié en home, il est dignes de tenir .xl. / un jor. Et qui ledenge contre Deu, il soit ocis de pierres. / Et por ce que

20 de ci : *supplied from C2; MS* den *or* deu 22–23 .xl. un jor : *C2* .xl. jours un moins

seyth that he schal sytte on þe ryght / syde of hys Fadyr yn hevene and þ*at* he schal come a-geyn / yn the clowdes of hevene, therfor we wyl þat `he´ be crucyfyed. / Than seyde Pylat: Thys ys not wel. What wyl ye do? Than he / loked a-boute hym and sawe dyvers of the Jewes weepe / and make moche sorowe, lokynge vp to hevene. Than seyde / Pylat to the prynces and the provostys of the lawe: Y / see wel, quod he, that many of thys peple wold not þ*at* Jhe*s*u / schuld dey. What hath he don to dey for? The Jewes seyden: / For as moche as he calleth hym-self the Sone of God and a / kynge. Cap*itulu*m .x. /

Nychodem*us* stode befor Pylat and seyde: S*yr*, y prey you, / yeue me leue to speke a fewe wordes. Sey on, quod / Pylat. Than spake Nychodem*us* and seyde: Y haue / spoken to the provostes and to alle þe Jewes

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lapidé. Dunc / lur dit Pilate : Si encuntre Deu parole, / menez l'en, sil jugez sulunc vostre lei. E li / jeus dient : Nus volum qu'il seit crucefié. / E Pilate dist : Ço n'est mie ben.

Pilate es- / guarda al pople, si vit plusurs jueus / ploranz, [si dist :] Tut cest pople ne volt pas qu'il / muerge. Dunc dient li plus viel proveires / a Pilate : Pur ço est venuz qu'il deit murir. / Dunc dist Pilate : Quei a il fet pur quei il deive / murir? Il respundirent : Kar il se fet / Fiz Deu e rei.

Nichodemus s'estut devant / Pilate, si dist : Sire, [joe vus pri,] donez mei cungé de / dire un poi de paroles. Respundi Pilate : / Di. E Nicodemus dist : Jo dis as proveires e / as deacnes e a tut le pople des jueus en /

6 Si encuntre : *B2* Se il contre; *B3* Si il contre 10 al pople : *B2* le pople 10–11 plusurs jueus ploranz : *B2* plusors plorans; *B3* plusurs des judeus pluranz 11 si dist : *supplied from B23* 14 Quei : *B23* Que 14 fet : *B3* mesfait 14 deive : *B2* deit 15 il se fet : *B2* il dit k'il est; *B3* il dit qu'il est 17 joe vus pri : *supplied from B3* 19 E Nicodemus dist : *B3 om.*

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cist Jesus dist qu'il seroit es ciux a la destre de la de- / vine maesté et qu'il vendroit es nues del ciel, por ce volons nos / qu'il soit crucefiez. Quant Pilates oi ce, si lor dist : Ce n'est mie / bien que vos volez faire.

Donc si regarda environ lui, si vit / plusors gius plorer et si regardoient el ciel. Si dist as princes / et as provoires de la loi : Ge voi que grant torbe de vostre gent ne ⟨**81 a**⟩ velt pas que Jesus muire. Li prince distrent a Pilate : Bons jugier- / res, por ce venismes nos tuit, qu'i[l] muire. Et Pilates dist : Por / quele achaison morra il? Li giu li distrent : Por ce qu'il dit qu'il est Filz / Deu, et si dit qu'il est rois.

Nicodemus, uns hom gius, estoit lors de- / vant Pilate, si li dist : Ge

81 a/2 qu'il : *MS* qui

yn þe syna- / goge and asked hem what they wold do wyth thys man þ*at* / scheweth so gloryous sygnes whych a-for-tyme wer neuyr non / suche schewed; and bade let hym goo and þ*at* they schuld do / hym non harme. Ffor and the sygnes and þe myracles that / he doth come of God, they schul be durable vn-to the ende; / and yf they be don by charmys, they schul not dure. Ffor / Moyses, that was sent from God yn-to Egypte, comaunded / before Kynge Pharaon that hys s*er*pent schuld destroye þe / s*er*pentes that wer made by art magyque. And so they dyd, / for as moche as the sygnes that they schewed wer not on / Goddes behalue. And therfor they wer perysscheḍ and alle ⟨**259 a**⟩ suche as beleued vppon hem. Wherfor y counseyle you to leue Jh*es*u, / for he hath not dysserued the

258 b/27 of *canc. before* so

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la sinagoge : Que volez vus de cest home? Il / fet signes gloriuses que unques mes hom / ne fist. Laissez [l']ester, ne li fetes nul / mal. Si il est de par Deu, ses signes esterunt ; / e si ço nun, il charrunt. Kar Moyses, en- / veiez de Deu, fist mult signes en Egipte, / si cume Deu lui comandat, devant Fa- / raun le rei. E dous de ses miries, Jamnes / e Manbres, refirent ces memes signes. / Mes nent tanz. E les egiptiens les ou- / rent `si´ come deus. E pur ço que les signes / qu'il feseient n'erent mie de par Dé, si perirent, / e toz cels qui en els creirent. E pur ço / vus di jo que cestui lessez, kar il n'est pas / digne de mort.

22 signes : *B2* tiels signes; *B3* teles signes 22 gloriuses : *B2* glorieus; *B3* glorius 23 l' : *supplied from B2; B3* le 25 ço : *B23 om.* 27 lui : *B2 om.; B3* le 28 miries : *B2* nouris; *B3* nurriz 30–31 ourent : *B2* aourouent 31 si come deus : *B2* si comme por deus; *B3* si cum pur deu 32 n'erent mie de par Dé : *B3* nen erent de part Deu 33 creirent : *B2* crurent 34 pas : *B2* mie

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ai parlé as provoires et a toz les gius, et / si lor dis : Quel mal volez vos fere Jesum? Il fet plusors signes de- / vins et glorieus que nus de noz peres ne fist onques. Lessiez / le aler. Et si ne li fetes nul mal. Se li signe et li miracle sont de / Deu qu'il fet, il seront durable parmenablement aprés la fin; / et si ne sont de Deu, mes par aucuns mauves charmes, il seront / depecié et ne dureront pas. Quar Moyses, qui fu envoiez de Deu, / fist signes en Egypte, que Dex li commanda a fere devant Pharaon, / le roi d'Egipte. Et la estoient mire, qui garissoient les genz, / Jambes [et] Menbres. Si firent signes que Moyses fist. Et li egyptien / les tindrent por deus. Et por ce que li signe qu'il firent n'estoient / mie de Deu, si perirent, et li signe que il firent et cil qui i crurent. / Por ce vos di je que vos lessiez cest home, car il n'est mie dig- / nes de mort. Et par aventure cist Jesus fu pro-

dethe. And paraventure he ys sent / to vs as a prophete of God. Ffor Moyses seyde to oure fadrys þ*a*t / oure Lorde God wyl sende a prophete amonge you of youre owne / peple. And paraventure yt myght be the same Jh*es*u of whome he / spake. Ffor and thys Jh*es*u be sent from God, he ys come for the / saluacyou*n* of Crysten peple and to þe dampnacyou*n* of euyl / beleuers. Yet God seyd more to Moyses: that and thyr / were any suche that wolde not here the wordes of þ*a*t prophete / and refused hym that spake yn hys name, he schuld be caste / oute from amonge hys peple. And al thys haue y seyde to / the prynces and to the provostes. Whan Nychodem*us* hadde ⸗ tolde hys tale, than seyde þe Jewes to Nychodem*us*: Þ*o*u / seyst thus for because that thou art hys dyssyple. Why, quod / Nychodem*us*, than ys Pylat, the prynce that here ys, hys dyssyple, / for be-cause that he speketh for hym. Whan the Jewes herde / Nychodem*us* sey soo, they wer ryght wrothe and seyde vn-to / Nychodem*us*: Thou schalt haue the merytes of Jh*es*u and a `d´well*yn*ge- / place w*yth* hym.

259 a/8 Moyses *canc. before* God 13 Pylat *canc. before* Nychodemus

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Dunc distrent li judeu / a Nichodeme : Tu es sun deciple si / paroles pur lui. [Dist Nicodeme : Est dunc le prince sun deciple, qui parole por lui?] Dun n'a il la poeste / de Cesar de ceste digneté? Dunc erent / li judeu irez vers Nichodeme, si li / distrent : Tu creis en sa verité, e si aies / part od

37 Dist Nicodeme . . . por lui : *supplied from B2; B3* Dist Nichodeme : Est dunc le prince sun disciple? Ja parole il pur li
38 Dunc : *B3* Des idunc 38 erent : *B2* furent 40 verité : *B3* vertu

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phete envoiez de Deu / a nos, si comme Moyses le dist a noz peres : Nostre Sire Dex eslira a nos / un prophete de nostre gent. Et par aventure ce est cist Jesus de cui ce est dit. / Se cist Jesus est envoiez de Deu, il vint a la sauveté des creanz / et au dannement des mescreanz. Si com Deu dist ad Moysen : Se au- / cuns ne n'ot cel prophete et se il refuse ce que il parlera en mon non, / il sera ostez de mon pueple. Tot ce ai je dit as princes des provoi- / res.

Quant li giu oirent ce que Nichodemus dist devant Pilate, si li / distrent : Tu le dis por ce que tu es deciples Jesus, et si paroles por lui. / Nichodemus dist lores as gius : Dont n'est cist sire deciples Jesu, qui / por lui parole? Donc n'est il prevoz Cesar l'empereor? Quant li giu / l'oirent, si distrent ad Nichodemum : Tu prendras la verité Jesu, ⟨**81 b**⟩ et tu aies mansion o lui. Donc leva Nichodemus ses mains vers le / ciel et si dist as

19–20 eslira . . . gent : *C2* eslevera a vous .i. prophete qui ert de vostre loy

Than Nychodem*us* lyfte vp hys hondes toward heven / and seyde to the Jewes: The meryte of thys goode man God send / me, and that y may haue wy*th* hym a dwellynge-place. And as ye / haue seyde, God graunt me. Amen. Cap*itulu*m .xj. /

Anothyr Jewe, named Melga, cam to Pylat and preyed þ*at* / he myght speke. Than seyd Pylat: Sey what thou wylte. / Ffor-sothe, quod the Jewe, y haue leyne yn my sorouful bedde / .xxxviij.^{ti} yere, and Jh*esu* heled me and bade me take my bedde / and go my wey. And whan y herde hys worde, y was hole / and toke my bedde and went my way vn-to my house. Also / he heled many othyr that wer supprysed wy*th* dyuers maladyes. ⟨**259 b**⟩ Than seyde the Jewes to Pylat: Dyd not we telle you yn the / same wyse how he heled the peple vppon the sabat and / cast deuylles oute of her bodyes? Cap*itulu*m .xij. /

Than came forth a-nothyr Jewe, callyd Mossy, and seyde: / Y was

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lui. E Nichodemus dist : Amen. /

⟨**127 c**⟩ Un altre des jueus sailli sus si preiat Pilate / qu'il osast parler. E Pilate dit : Parole. E il dist : Jo / giseie en mun lit de dolur trente e uit anz, / e Jesu me sanat. E mulz altres pursis del de- / able sunt par lui sané, e mulz altres purpris de divers / enfermetez sunt par lui sanez. Kar si tot / cum il me vist, si out merci de mei, si me / dist : Leve sus, si porte tun lit, si va. E jo / levai, si alai. Dient li judeu a Pilate : Dunt / ne vus deimes altre si qu'il sanout la gent al / sabat e getout hors les deables de lur / cors?

E uns altres leva sus, si dist : Je fu cieu / de ma neissance, e si cum Jesu

127 c/1 Pilate : *B3* a Pilate 3 giseie : *B2* jui 3 mun : *B2* un 3 trente e uit anz : *B3* trente anz e oit 4 pursis : *B2* penez 5 altres : *B3 om.* 5 divers : *B23* diverses 6 sanez : *B23* gariz 10 altre : *B3* nus altre 10 al : *MS* al al 11 hors les deables : *B2* les deables hors; *B3* les diables hors 12 fu : *B23* fui 13 de : *B2* des

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gius : La verité Jesu prendrai je. Dex la m'otroit.

Tan- / tost uns autres giue qui estoit devant Pilate dist : Je avoie geu / en mon lit .xxxviii. anz, et tote jor en peril de mort. Si vint a moi / mi sires Jesus, si ot merci de moi, si me dist : Oste ton lit, et si t'en / va. Quant je oi oi sa parole, si fui sanez, si en portai mon lit, / si m'en alai sains a ma meson.

Aprés ce uns autres giues qui / estoit devant Pilate dist : Je fui nez aveugles. Si com cist Jesus pas- / sa devant moi, si criai : Sire, filz David,

81 b/2 La verité . . . m'otroit : *C2* La verité Jesu me doint Dieux, et la me octroit 6 oi oi : *this is probably a dittography and not a compound tense ('had heard')*

borne blynde, and as Jhesu passed by me, y cryed wyth / an hygh voyce and seyde: Jhesu, sone of Dauyd, haue mercy / on me. Than he put hys blessed honde vppon myn yghen, / and forth-wyth-al y sawe clerely. Capitulum .xiij. /

Than rose vp a-nothyr Jewe, called Mysael, and seyde: / Y was a leepre, and Jhesu heled me oonly wyth hys / worde. Than cam a woman, named Veronyca, and / seyde that sche had the blody menesoun .xij. yere. And y / dyd but touche the frenge of hys clothynge, and forth-wyth- / al y was hole. Many othyr also that wer seeke and heled / by Jhesu cryden togedre: Thys ys oure very Saueour, / oure Lorde Jhesu. Whan Pylat herde thys, he seyde: / Why dyd not youre fadrys and the prynces of youre / provostes heele the peple of theyr seeknes lyke as Jhesu / hath doon? Her-to the Jewes gaue non answer, but they / seyde that Jhesu was a pro-

259 b/15–16 Jhesu Cryst *canc. between* Saueour *and* oure Lorde Jhesu

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passa par mei, / jo criai a halte voiz : Le fiz Davi, eez merci / de mei. E il out merci de mei, si mist sa / main sur mes oilz, e jo aneire vi. E un / altre leva sus, si dist : Jo ere [corb, si me sana par parole. E un altre dist : Jeo ere] leprus, e il me / sana par parole.

E une femme, par nun Veroni- / ca, si dist : Jo curu de sanc duze anz, e / jo tochai la frenge de sun vestement, e / aneire fu garie. Dient li judeu : [Nostre lei] ne receit / pas tesmoigne de femme.

E mulz des altres / jueus e les femmes diseient : Icest hom est prophete, /

14 Davi : *B3* David 14 eez : *B2* aies; *B3* aied 17 corb . . . ere : *supplied from B2*; *B3* ciuf (?), e il me sana par parole. E un altre dist : Joe ere 19 curu : *B2* corui; *B3* currui 20 tochai : *B3* atuchai 21 fu : *B23* fui 21 Nostre lei : *supplied from B23* 22 tesmoigne : *B2* testemoigne; *B3* testimonie 22 des : *B3 om.* 23 les : *B2* des

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aies merci de moi. Si / mist sa main sor mes euz, et je vi tantost. Et puis dist uns / autres qui estoit devant Pilate : Je estoie meseax, et mi sires / Jesus me sana par sa parole.

Puis dist une fame qui ert devant Pilate : / Je estoie malade de l' sanc par .xii. anz, si atoché les frenges de la veste- / ure mon seignor Jesu, si fui garie de mon mal.

Et autre compaig- / nie de gius crioient de plusors sauvemenz et de plusors enferme- / tez donc il les avoit gariz. Et si disoient tuit ensemble : Granz / prophetes et sauvierres est missires Jesus. Quant Pilates l'oi, si dist as gius : / Por quoi ne firent vostre pere et li prince des provoires ensi que il ga- / resissent les genz de lor enfermetez? Et cil ne respondirent nu-

10 tantost : *C2* erraument et bien et cler 13 del sanc : *C2* du sanc defluant 18 vostre pere : *C2* voz peres

phete and the devylles wer / subiet to hym. Than seyde Pylat: Why be not þe deuylles / subiet to youre mastrys? They seyde they wyst neuyr. / Than seyde somme of the Jewes to Pylat: He reysed Lazar / from deth to lyfe oute of hys grave the .iiij.th day / aftyr he was dede by vertu of hys worde. And before / alle men he presented hym to hys sustrys and made / hym sytte by hym as hys table. Whan Pylat herd thys, / he was gretly abassched, and cryed wyth an hygh voyce / and seyde to the Jewes: Wyl ye wyth-oute occasyoun / schede the bloode of thys just man, whych hath no- ⟨**260 a**⟩ thynge trespassed? Than Pylat arose and called to hym / Nychodemus and the .xij. Jewes that seyden that Jhesu was / nat borne yn ffornycacyoun, and seyde to hem thys wyse: What / schal y do wyth these peple that maken so gret noyse? They / onswerde a-geyn and seyd:

260 a/5 they wyst neuyr. Capitulum .xiiij. *canc. after* seyd

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e les deables li sunt su[s]jez. Dunc lur dit / Pilate : Pur quei ne sunt il susjez a `vos´ mestres? / E il lui dient : Nus ne savum.

E li altre diseient / a Pilate : Il resuscita Lazarum aprés le quart / jur qu'il fu mort de monument. Dunc out / Pilate pour, si dist as judeus : Pur quei volez / espandre le sanc de cel nun[nuisant]?

Pus / si apela Pilate Nichodemus e les duze / jueus qui aveient dit qu'il n'ert pas nez / de fornicaciun, e si lur dist : Que frai / jo de cest pople. qui tel tumulte fet? E / il lui dient : Nus ne savum. Il l[e] verrunt. /

24 susjez : *MS* sutjez 26 lui : *B2 om.* 27 Lazarum : *B3* le mort Lazarum 28 mort : *B3* mis 28 de : *B2* del; *B3* en 30 de cel : *B2* del; *B3* de 30 nunnuisant : *MS* nunsavant; *B23* nunnuisant 32 qu'il : *B3* ke Jesus 35 le : *MS* la; *B23* le

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/ le rien.

E li autre giu s'escrierent et distrent a Pilate : Jesus fist / devin miracle. Que Ladres, qui avoit [geu] morz quatre jorz, suscita il / del monument par la parole de sa vertu. Et devant nos toz le presen- / ta il vif a ses serors et le fist seoir o lui a la table. Quant Pilates l'oi, / si fu esbahiz de peor, si s'escria a haute voiz, si dist a toz les gius : / Que est ce que vos volez fere? Que sanz achaison volez espandre le sanc / de celui qui rien n'a forfez.

Lors se leva Pilate si trest Nichodemum a une / part o les .xii. homes qui avoient dit que Jesus n'estoit pas né de forni- / cation. Si lor dist Pilates : Dites moi que je feré. Car il a molt / grant traison en cez gius. Et cil li respondirent : Nos ne savons. ⟨**82 a**⟩ Nos ne nos acordons pas a lor

21 geu : *supplied from C2* 29 en cez gius : *C2* en ceste gent

. . . / We take non hede to her wordes ne to her dedes, ffor we knowe / ryght wele that they schul by thys ful dere yn her soules. For / oure Lorde wyl take just vengaunce vppon hem. Cap*itulu*m .xiiij. /

Than Pylate turned hym and seyde to the Jewes: Youre / custome ys that we schuld leve you a man that hathe / dysserued to dey, and to be clerely delyuered at youre / feeste of Estyr. And y haue yn my prysou*n* a theefe called / Barrabas. And yn J*hes*u y can fynde no cause of deth. Whedyr / wyl ye that y schal leve: J*hes*u or Barrabas? Than seyde the / prynces and þe provostes and the olde men: Leve vs Barrabas. / Than seyde Pylat: What schal y do w*yth* J*hes*u that ys called Cryst? / The Jewes seyden that he schuld be crucyfyed. And yf thou / do not soo, thou art no freende to Cesar, for he calleth hym- / self kynge and Goddes Sone. Wherfor thou dost wronge and þou / wylt haue hym kynge and not Cesar. Cap*itulu*m .xv. /

Dunc apela Pilate tuz les jueus, si lur / dist : Dun n'est vostre costume que hom vos / lest un hom culpable a vostre Pasche? / E jo en ai un nobles des homicides / en la chartre qui est apelé Barabas. Kar / en Jesu ne trois nul achesun de mort. ⟨**127 d**⟩ Le quel volez vus que jo vus leis? Dunc crierent li / jueu : Baraban lessez ester. E Pilate lur / demandat : Que frum nus de Jesu qui est apelé Crist ? / E il distrent : Seit crucefiez. Altre feiz / distrent : Tu n'es pas ami de Cezar, si tu / cestui lessez, kar il se fet Fiz Deu e rei ; si / vus [ne] volez qu'il seit rei e nent Cesar.

37 hom : *B2* un 38 Pasche : *B3* Pascha 39 en : *B2 om.* 39 nobles : *B2* noble; *B3* noble home 41 trois : *B2* truis jo; *B3* truis joe 41 nul : *B2* nule 127 d/1 vus : *B3 om.* 2 jueu : *B2* gieu, si distrent; *B3* judeu, si distrent 5 de : *B3 om.* 7 ne : *supplied from B23* 7 rei : *B2 om.*

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paroles ne a lor fez. Et il le verront a / lor ames. Li Sires le[s] puist jugier de son juste jugement.

Donc se / torna Pilates, si dist as gius : Savez vos que il est costume que nos / devons delivrer par le jor del sacrefice un prison? Je ai en chartre / un noble prison, un homecide qui a non Barrabas. Volez vos / que je vos lesse l'omecide, qui est dignes de mort, ou je vos lesse Jesum, / qui est sanz colpes et naient dignes de mort? Et li prince des provoi- / res et li viell home respondirent Pilate : Lesse nos Barrabam. / Pilates lor dist : Que volez vos fere de Jesu, qui [est] apelez Crist? Li / gius li distrent : Crucifiez soit, crucefiez soit. Se tu ne fez ce / [et] tu le lesses ensi, tu n'es pas amis Cesaris. Que il dist grant le- / denge, quant il dist qu'il estoit Filz Deu et rois.

82 a/2 les : *MS* le . 9 est : *supplied from C2* 11 et : *supplied*

Whan Pylat herd thys, he was ryght wrothe and seyd / to the Jewes: Ye haue ben alweyes contraryous and / stryuynge wyth hem that haue done you goode and / done hem gret harme and gret turment. Than seyde the / Jewes: Ho ben they that haue doon vs goode? Pylat seyd: / Youre God, whych delyuered `you´ oute of the bonde of Egypcyens, / and drowned hem yn the deepe see, and made you passe thorough / as and ye had ben on drye londe, and fedde you y*n* þe deserte ⟨**260 b**⟩ w*yth* manna, whych he sent you wyth-oute any travayle, / and made the watyr also yssew oute of þe hard roche / for to yeue you and youre beestes drynke. Also he gaue / you the .X. Comaundementes of youre lawe. And yet, / for al thys goodnes, ye mokke youre Lorde and youre God / and ar a-boute to destroye hym. Moyses `also´ preyed for youre / fadrys, that they schuld not be perysscheđ. And now ye / sey to me `also´ that y hate Cesar,

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Dunc se / coroçat Pilate, si lur dist : Tuz jurs fus- / tes gent estriv[o]se e contrarius a cels qui pur vus / furent. Respundirent li jueu : Qui f[u] pur nus? / Pilate dist : Vostre Deu, qui vus deliverat del ser- / vage de Egipte, si en mena par la mer / si come par tere secche, e el desert [vus] pout / de manne, e eve vus dona de la pere, e / lei vus dona par Moysen. E en totes maneres / lui fustes contrarius, si que il vus volt occire, si / Moises n'out

9 estrivose : *MS* estrivse : *B23* estrivose
10 fu : *MS* fet; *B2* fu; *B3* fust 11 dist : *B3* lur dist 11–12 servage : *B23* dur servage
12 en : *B2* vos 13 tere secche : *B3* seche tere 13 vus : *supplied from B23*
14 la pere : *B3* la freide pere 15 dona : *B3 om.* 17 n'out : *B2* n'eust; *B3* ne eust

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Quant Pilates l'oi, si / fu molt correciez, si dist as gius : Toz jorz a esté vostre gent tra- / itresse des le commencement. Et cex qui bien vos ont fet, vos avez / esté contraire a els, et lor avez fet plusors max et plusors tor- / menz. Li giu respondirent : Qui sont cil qui nos ont bien fet? / Pilates lor dist : Vostre Dex premerains vos aida, et vos delivra / del lien des egyptiens, et si les pluinga el parfont de la mer, et si / vos mena par mi l'eve de la mer ausi com par seche terre, et si vos / pot el desert de la manne sanz travail, et de la pierre fist il / eve issir, si vos en dona a boivre, et si vos dona les commande- / menz de la loi. En toz ces biens fez gabastes vos vostre Deu, et / si feistes un veel fondu, si en feistes vostre deu. Et Dex vostre Sires / vos volt del tot destruire. Mes Moyses vostre mestre pria por / vos, que vos ne fussiez peri. Et vos me dites ore

22–24 gabastes . . . destruire : *C2* gabastes vous nostre Seigneur, et pour ce vous voult il destruire

my kynge, and that y am not / hys freende yn lasse than y delyuer you Jhesu for to put / to the dethe, whych hath heled many of you of youre / ynfyrmytees, and also ys youre kynge and dyd you neuyr / harme. Whan the Jewes herd thys, they were ryght / wrothe and fulle of euyl wylle and cryden wyth on voyce: / Cesar, emperour of Roome, ys oure lorde and oure kynge; / but we knowe not thys, nor that he ys a kynge. Whan / he was borne yn Bedleem, the .iij.e kynges sought hym / and asked: where was he that ys kynge of Jewes. And / they offred vn-to hym feyre yeftes. But whan Kynge / Herode sawe that they sought the kynge of Jewes, than / he douted for to lese hys regne and sought for to slee / hym, and for hys sake made kylle many thouȝandes / of chyldren yn Bedleem and a-boute, lyke as we haue / seyde before . . . / . . . to the / nombre of an hondred and foure and fourty thouȝand. Capitulum .xvj. /

260 b/23–24 Than seyde Pylat to the Jewes: Ys thys he that Herode sought? The Jewes seyde Ye *canc. after* before

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deprié pur vus, le quel volsistes / puis lapider. E vus dites ore que jo haz Ce- / sar, [n]ostre rei. Puis si leva sus de sun se- / ge irement, e ne volt pas issir hors od / els.

E li jueu crierent : Cesar est nostre rei e / nent Jesu, ja seit içe que li trei rei lui apor- / tassent duns cume a rei. E quant Herrodes / oi par ces treis que uns reis esteit nez, si[l] / volt occire. E quant sun pere Joseph oit çe, / si s'en fuit en Egipte od lui e od Marie, / sa mere. E quant Herrodes sout que li trei rei / l'aveient deceu, si fist occire tuz les en- / fanz de Bethleem e de la cuntré.

19 nostre : *MS* vostre; *B23* nostre 20 e : *B2* si; *B3 om.* 21–22 e nent : *B23* ne mie 22 lui : *B3 om.* 24 ces treis : *B3* ceus 24 sil : *MS* si; *B23* sil 27 li trei rei : *B3* ces treis reis 29 la cuntré : *B3* tute la cuntree

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que je hé mon roi, / et que je ne sui pas ses amis, se je ne vos livre Jesum, qui plusors de / vos a curé de voz enfermetez, qui vostre rois est et naient n'a fet de / mal.

Quant li giu l'oirent, si furent plein d'ire et de maltalant, / si s'escrierent tuit ensemble, si distrent : Nostre rois est Cesar l'emperere ⟨**82 b**⟩ de Rome. Mes nos ne savons pas que cist Jesus soit rois, **qui li roi / quistrent en Belleem, et qui demanderent** : Ou est cil qui nez est li rois / des gius? et li offrirent dons. Quant li rois Herodes l'oi que il queroi- / ent le roi des gius, por ce que il le voloit ocierre si ocist / plusors milliers d'effanz qui estoient né en Belleem, ensi com nos / t'avon devant dit.

26 Jesum : *C2* Jesu a mort 82 b/4 *there is a wide space between* por ce *and* que

Whan Pylat herde these wordes, he was gretly / afferde, and made the peple holde her pees, / and asked hem whedyr thys was he that / Herode sought. The Jewes seyd: Ye, yt was the ⟨**261 a**⟩ same. Than Pylat toke watyr and wyssche hys hondes be-fore / alle the peple, and seyde: Ye see ryght wel that y am y*n*nocent / and wy*th*-oute blame of schedynge of the bloode of thys just man. / Than seyde the Jewes: Hys bloode be ouyr vs and ouyr oure / chyldren. Than Pylat toke Jh*es*u and sent hym vn-to Herode, þe / sone of Herode, that was yn that tyme at Jerusalem. And whan / Herod saw Jh*es*u, he was gretly abassched, for he had longe tyme / desyred to see hym, yn as moche as he herde spek that Jh*es*u dyd / many merueyles. Than he asked Jh*es*u many questyou*n*s, but / Jh*es*u wolde no-thynge onswer. Than the provostes of Jewes / accused Jh*es*u strongly afor Herode. And Herode wyth alle hys / peple dyspysed Jh*es*u, and mokked hym, and let clothe hym yn / a whyte vestement, and sent hym a-geyn vn-to Pylat: for at / al tymes before they wer enemyes, but at that day Pylat / was accorded wyth Herode. Cap*itulu*m .xvij. /

Quant / Pilate oid ces paroles, si out pour, si fist / le pople taisir, si dist : Est ço dunques ce- / lui que Herrodes quist? E il lui dient : Icist. /

Dunc prist Pilate Jesu, si l'enveiat a Herro- / de, kar il esteit en Jerusalem a cel jur. Her- / rodes, cum il vit Jesu, si s'esbai mult, kar / il aveit coveitise lungement de lui ver, / pur ço qu'il aveit mutes choses oi de li / dire. E il esperout ver alcun miracle / de lui. Il lui demandat multes choses, / e il ne li voleit ren respundre. Li proveire / des jeus e li escrivein l'acusent forment ⟨**128 a**⟩ devant Herrode. Herrode o[d] tuit sun ost despit / Jesu, sil escharnid, e vestu d'un blanc ves- / tement le renveiat a Pilate. E a cel jur fu- / rent acordé Pilate e Herrode. Kar devant ço / aveient esté enemi.

30 pour : *B3* grant pour 31 si : *B23* e 31 dunques : *B23* dunc 31–32 celui : *B3* cestui 34 en : *B3* a 36 coveitise lungement : *B2* longement covoitié: *B3* lungementes covetise eue 37–38 oi de li dire : *B2* de lui oi dire; *B3* del lui oi dire 38 esperout ver : *B3* esperout de veir 40 voleit : *B3* volt 41 l'acusent : *B23* l'acusouent 128 a/1 od : *MS* out; *B2* o; *B3* od 3 le : *B3* sil

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Quant Pilates oi ce, si commanda a toz que il / se teussent, si lor dist : Donc est ce cist que Herodes queroit? Et il / distrent : C'est il. Pilates prist lors de l'eve devant toz, si lava / ses mains, si lor dist : Je sui sanz colpes del sanc de cest juste ho- / me. Vos le verroiz. Li giu respondirent : Li sans de lui soit / sor nos et sor nos filz.

Than seyde Pylat to hem that brought ageyn Jh*es*u and to / alle the peple: Ye brynge a-geyn thys man to me as hym / that wolde turne alle youre peple, and see ryght wele / that Herode ne y fynde non enchesou*n* that he ys worthy to be / dede, for al þ*at* euyr ye accuse hym. The Jewes onswerden / and brought Jh*es*u be-for the see of Pylat, seyenge thys wyse: / Thys maketh hym-self kynge of Jewes, wherfor we wyl that / he `be´ crucyfyed. And leue vs Barabas. Than seyde Pylat these / wordes for sentence: Thy lynage ys a-yenst that thou schalt / be a kynge, and therfor y comaunde that thou be skorged / aftyr the custom of youre fyrst prynces, and aftyrwarde þ*at* / he be put on a crosse and hanged yn the same place where / as the Jewes tooken hym. And w*yth* hym wer juged .ij. folkes ⟨**261 b**⟩ whych had doon homecyde. The toon of hem was named / Desmas, and the tothyr Gesmas. Than Jh*es*u yssewed / oute of the paleys, and

261 b/3 temple *canc. before* paleys

Dunc dist Pilate a / cels quil remenerent e a tuit le pople : Vus / m'amenez cest hom cume celui qui tresturne / vostre pople. E vus veez que jo ne Herrodes ni trovum / nul achaisun en lui digne de mort, de / quanque vus l'encusez.

E respundirent li jueu / si l'amenerent devant sun sege, disant : / Cestui se fet rei des jueus, e pur ço volum / que vus le crucefiez e Baraban nus lessez. / Dunc dist Pilate ces paroles pur sentence vers / Jesu : Le ton lignage te comprove que tu seies / reis. Pur ço comand jo a flaeler solun la cos- / tume des premereins princes. Dunc sil co- / mandat mettre en la croiz el liu me- / me u il le pristrent, e dous larruns ensem- / ble od lui.

[Orent nun Dismas e Gestas. E cum il menouent Jesum hors del pretorie, e dous larruns od lui,] si encontrerent un hom par nun Si- / mun de Cirennee, si lui enchargerent / la croiz [a porter aprés Jesum. Si cum il

6 quil : *B2* qui le 8 ni : *B23* ne 9 nul : *B2* nule 9 de quanque : *B3* de quanque que 10 l'encusez : *B23* l'acusez 11 si l'amenerent : *B3* sil ramenerunt 12 volum : *B3* volums nus 13 le : *B3* cestui 13 nus : *B3 om.* 14 vers : *B23* envers 15 seies : *B3* te fais 16 flaeler : *B3* flaeler tei 17 sil : *B3* si 20 Orent . . . lui: *supplied from B3; B2* qui ourent a nun Dismas e Jestas. E cum il menerent Jesu hors del pretoire, e deus laruns o lui 22 a porter . . . la croiz : *supplied from B23*

Donc comanda Pilate une grant compaig- / nie de chevaliers venir devant son parleor, si geta la sentence en- / vers Jesum, si dist : Ta gent te provera si comme roi. Por ce commant / je premierement que il soit batuz selonc l'establissement des pre- / merains princes, aprés leve[z] en croiz, et o lui deus maufetors / qui ont non li un Dimas et li autres Gestas.

15 levez : *MS* lever

the two homecydes / also. Than came the knyghtes to Jhesu, and dyspoyled / hym of hys clothys, and clad hym yn a mavntel of rede, / and crowned hym wyth thornes, and lough hym to / skorne; and aftyr that hynge hym on the crosse, and þe / two homecydes, Desmas on the ryght syde and Gesmas / on the lyfte syde. Than gaue they hym to drynke / eysel and galle medlyd to-gedre, put yn a sponge, for / as moche as he seyde that he had thyrst. And al thys / Jhesu suffred wyth gret pacyence. Than loked he vp to / heuene and seyde: Ffadyr, forgeue these peple þat / haue crucyfyed me, for they wot neuyr what they do. Capitulum .xviij. /

Than loked Jhesu on hys modyr and on hys dysscyple / whych he loued, and seyde to hys modyr: Womman, / lo here thy sone. Than, aftyrwarde, seyde he to / hys dyssyple: Lo here thy modyr. And from þat tyme forthe / Saynt John the Evangelyst kepte her as hys modyr. / Than the

13 to *rep. before* heuene

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vindrent al liu u il mistrent la croiz,] sil depuillerent de ses dras, sil / ceintrent d'un lincel, e une corone d'e- / spines lui mistrent el chef, sil aorerent / en gabant. Puis sil suspendirent en la / croiz, e dous larruns des dous parz de / lui, Dismas a destre e Gestas a senestre. / Dunc dist Jesu : Pere, pardonez lur, kar il ne / sevent que il funt.

Puis si esguarda sa / mere e le deciple qu'il tant ama, si dist / a sa mere : Mere, veez ci tun fiz. E a / Johan sun deciple redist : Johan, veez / ci ta mere. E des icel ure la guarda Jo- / han cume sa mere.

23 ceintrent : *B23* ceinstrent 29 que : *B3* quei 29 esguarda : *B2* regarda 30 ama : *B2* amout 31–32 a Johan : *B3* a saint Johan 33 ure : *B3 om.*

Dont oissi Jesus / del parleor, si vint hors, et li dui larron o lui. Ensi com il vin- / drent au leu ou la croiz estoit, li chevalier despollierent Jesum sa ve- / steure, si le ce`i´nstrent d'un lincuel, et le vestirent d'un man- / tel vermeil, et le coronerent d'espines, et si ferirent sor son / chief de roseaus, si le commencerent a gaber, et le pendirent / en la croiz entre deus larrons, Dimas a destre, Gestas a se- / nestre. Et si mistrent a sa boche un boivre de fiel et d'aisil, / mellé en une esponge, par un roseau, por ce que il beust. Et / Jesus soffroit les max qu'en li fesoit, si regarda el ciel, si dist : / Mes Peres, mes Peres, lesse lor, car il ne sevent que il font.

18 despollierent Jesum sa vesteure : *C2* le despouillierent de sa vesture

Jewes deuyded hys vestementes by chaunce, / and euery man toke hys part. Than the prynce of the / provostes and othyr Jewes cryden and seyde to Jhesu: / Thou that hast made othyr sauf, now saue thy-self; and yf / thou be the Sone of God, come downe from the crosse, and / we wyl beleue on the. Than the knyghtes mokked hym / and seyde: God the save, kynge of Jewes. Yf þou be kynge, / delyuer thy-self . . . / . . . ⟨**262 a**⟩ . . . / . . . / . . . / . . . And al thys was done vppon the / mownte of Golgatha, whych now ys called Caluarye. Cap*itulu*m .xix. /

27–262 a/4 Than the prynces comaunded a knyght named Longeus that he schuld perce hys syde wyth a spere. And he so dyd. And oute of the wownde came bloode and watyr, whych ranne a-longe by þe spere to hys honde. And wyth the same honde he touched hys yghen, and forth-wyth-al hys syght was restoryd. And bare wytnes of trowthe *canc. after* thy-self

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Puis si deviserent / ses vestemenz par sort. E le pople, e les jues, / e les jururs esturent sil gaberent e distrent : / Il sa[l]vat les altres, ore salve sei meime. / Si il est Fiz Deu, decende de la croiz, e nus / crerrum en lui. E les chevalers l[e] gaboent, / si lui offrirent aisil a beire, e fiel, e distrent : / Si tu es reis des jueus, salve tei meime. ⟨**128 b**⟩ Dunc prist Lugin le chevaler sa lance sil feri / el coste, e sanc e eve s'en issit.

35 le pople : *B2* le pople des gieus 35 e les jues : *B2* e les princes; *B3* e les princes des judeus 36 e les jururs : *B2* e les jugeors; *B3* e les jugeurs 37 salvat : *MS* savat; *B23* salva 37 salve : *B3* salt 37 sei meime : *B2* lui meisme 39 le : *MS* la 40 aisil a beire, e fiel : *B3* a beivre vin medlé oud aisil e fiel 41 salve : *B3* delivre 128 b/1 Lugin : *B2* Longiz; *B3* Longin 2 s'en issit : *B2* en issi; *B3* en eissi

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Li / chevalier mistrent sort sor sa vesteure, si en porterent lor parz. / Et li prince des provoires et tuit li giu s'escrierent et distrent / ad Jesum : Tu feis sauf les autres, et toi meismes ne puez fe- ⟨**83 a**⟩ re sauf. Se tu es Filz Deu, descent de la croiz, et nos crerrons en toi. / Et li chevalier meismes le commencerent a gaber, et si distrent : Se tu es / rois des gius, delivre toi. Et li prince roverent Longis, un chevalier, qu'il / li perçast le coste d'une lance. Si com il ot ce fet, si en oissi sanc et eve. /

29–83 a/1 fe-re : *MS* fe-fere 4 *after* sanc et eve *C2 adds* et decouru par la lance

Than Pylat made wryte vppon a lytel borde yn Ebrew, Grew / and Latyn, and made sette yt ouyr the hede of Jhesu, these / wordes that folowen: *Jhesus Nazarenus Rex Judeorum.* / Thys ys as moche to sey as Jhesu of Nazareth, kynge of Jewes. / Whan the Jewes had redde that wrytynge, they seyde vn-to / Pylat: We wold not that ye wryte hym kynge of Jewes, / but that he calleth hym-self kynge of Jewes. Than seyde / Pylat: That y haue wryten y haue wryten. Than oon of the / theues, named Gesmas, whych henge on the left honde of Jhesu, / seyde: Yf thou be Goddes Sone, delyuer the and vs also. Than / Dysmas, whych hynge on þe ryght syde, blamed hym sore / for hys seyenge. Yt appereth wel, quod he, by thy wordes, þat / thou beleuest not yn God, and therfor þou schalt be dampned / perdurably. Ffor we haue deserued that we suffre, but he / dyd neuyr trespace, and vnryghtfully ys he thus don to. / And whan Dys-

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Dunc comanda / Pilate escrire un title en ebreu, e en latin, / e en griu, e mettre sur sun chef en la croiz. / E tel [fu] le title : Cist est Jesu de Nazareth, rei des / jueus.

Un des larruns, qui pendeit delez, / Gestas par nun, si dist : Si tu es Fiz Deu, deli[v]re / tei e nus. Respundi Dismas par coruce e dit : / Tu n'as nent de pour de Deu en cest / turment. Nus avum a bon dreit la peine pur / nos desertes, mes icist ne deservi unques mal. / E puis qu'il out ço dit a

3 escrire : *B3* escrivere 5 fu : *supplied from B2; B3* fut 6 delez : *B2* lez lui; *B3* delez li 7 delivre : *MS* delire 8 e dit : *B23* si li dist 9 n'as : *MS* n'as n'as 10 a bon dreit : *B3* par dreit 11 icist : *B3 om.*

** Donc commanda Pilates por ce que il avoit dit as gius que il estoit / rois des gius cest cist Jesus li rois des gius.**

Li uns / des larrons, qui estoit a senestre de Jesu, qui avoit non Gestas, dist : / Se tu es Filz Deu, delivre toi et nos. Dimas, qui estoit a destre, / l'en blasma molt. A tes paroles pert que tu ne criens Deu, et por / ce seras tu dampnez parmenablement. Nos avons se deservi / ce que nos soffrons, mes cist n'a rien forfet, et sanz deserte / est il ensi demenez. Et quant Di-

5–6 Donc . . . li rois des gius : *C2* Adonc escript Pilate, pour ce qu'il avoit dit qu'il estoit roys, un tiltre sur la croiz sur son chief : Jesu de Nazareth, roys des juis. Et fu escript en ebré, en grec, et en latin. Et li juif li distrent : N'escri pas le roy des juis, mais qu'il disoit qu'il estoit roys des juis. Et Pilate leur respondi : Ce que j'ay escript est escript 9 pert : *C2* pert il bien 9 ne criens Deu : *C2* ne croiz pas en Dieu 10 parmenablement : *C2* pardurablement

mas had seyde these wordes, he loked ful / sweetly vppon Jhesu and seyde these wordes: Syr God, haue / mercy on me whan þou comest vn-to thy regne. Than seyde / Jhesu vn-to hym: Trewly, thys day schalt thou be wyth me yn / paradyse. Than was yt the .vj.th houre of the day, and derknes / was made thorough the vnyuersal worlde vn-to the houre of / noone. And the sonne was woxen derke, and the couerynge / of the temple claue a two partyes from the hyghest to þe / lowest. Alle the erthe dyd quake, the stones breeken a- ⟨262 b⟩ sondyr. Alle the elementes, alle the dombe beestes and / alle the bryddes of the eyre felten thys passyoun. Capitulum .xx. /

The veyle of the temple brake yn the myddes, and yt / was wel seene that an avngel dyd yt by a trace of / ffyre, and men myght wel here what he seyde. Y / am wytnesse, quod he, of the passyoun of oure Lorde Jhesu / Cryst. And aftyr that Jhesu cryed wyth an hygh voyce and / seyde: Ffadyr, yn thyn honde y comende my spyryte; and / so ȝelde vp hys

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sun compaignun, si / dist a Jesu : Sire, remenbre tei de mei / en tun regne. Respundi Jesu, si dist : Veirement / le te di : ui serras od mei en parais.

E dunc / iert la siste hure del jur, e tenebres sunt fet / sur universe tere tresqu'a hure de nune. E puis / li solail devint oscure, la coverture del / temple se fendi en dous meitez del sumet / desqu'a val. E Jesu criat od grant voiz, si dist : / En tes mains, Pere, comand jo mun espi- / rit. E cum il out ço dit, si rendi l'espirit. /

16 iert : *B23* ert 16 fet : *B23* faites 18 devint : *B23* fu devenu 19 se fendi : *B2* si fendi; *B3* si defendi 20 desqu'a val : *B2* tresque a val; *B3* desqu'al val

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mas ot ce dit, il regarda Jesum, et si / dist : Sire Jesus, aies merci de moi quant tu vendras en ton raine. / Et Jesus li dist : Je te di que tu seras hui o moi en paradis.

Lors / estoit il entor medi, si furent teniebres de ci a ore de none. / Li soleuz oscurci, et li pignons del temple fendi en deus parties de / ci en terre, et l'en vit que [ce] fist li anges par une trace de feu, et si / oi l'en que il dist : Je sui tesmoing de la passion Jesu. Aprés / ce s'escria Jesus a grant voiz : Pere, en tes mains commant je mon / esperit. Et lors rendi l'ame.

17 ce : *supplied*

soule. And whan Centuryo, whych / was prynce of the knyghtes, sawe thys, he gloryfyed / God and seyde: Thys man that ys crucy[fy]ed was þe very / Sone of God, for yt scheweth wele by the sygnes that / ben falle yn hys passyou*n*. Than the Jewes toke a speere / to a blynde knyght, named Longeus, and sette yt to the / ryght syde of Jh*es*u and comaunded hym for to putt. And / so he dyd. And oute of that wownde ranne bloode and / watyr, whych avaled downe by the speere and touched / hys honde, wher-w*yth* he rubbed hys yghen. And forth-w*yth*-al / he sawe clerely and bare wytnes of trouthe. And / alle the peple that ther were, whan they sawe that / merueyle, wer gretly aferde, and for the wondres / that they sawe beeten her brestes and wente home. / But for as moche as Desmas and Gesmas ouyr-lyued / Jh*es*u, theyr hedes wer al to-bruysed wyt stauys. And / so deyden. Than Judas Skaryoth, the falce dyssyple / of Jh*es*u Cryst, whyche betrayed hym and solde hym / to the Jewes, seyde yn thys wyse: Y haue synned / yn betrayenge of the ryghtwys bloode. And so yn / dyspeyre of the mercy of God hynge hym-self / wyth a corde. And so he ended hys vnthryfty lyfe. ⟨**263 a**⟩ Here endyth the Passyou*n* of Jh*es*u Cryst and ffolowyth / s*er*teyn storyes of thynges done aftyr hys passyou*n*. /

262 b/11 crucyfyed: *MS* crucyed

Come l[i] mestr[e] des chevalers out veues / les merveilles qui erent avenues, si glorifiat / Dampnedeu, e dist : Veirement, cist home / fu Fiz Deu.

E tut le pople qu'i ert pur esgar- / der, out grant pour de la merveille qu'il virent, / e batirent lur piz, si s'en returnerent.

23 li mestre : *MS* les mestres; *B2* le maistre; *B3* li maistre 27 out : *B3* ourent 28 batirent : *B3* baterent

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Quant Centuriens, qui estoit cone- / stables des chevaliers, vit ce, il glorefia Deu, et si dist : Voir, / cist home estoit justes, que il est bien de-mostré es signes qui ave- / nu sont.

Et ausint toz li pueples qui la estoit, et li bon / home qui esgardoient les signes des vertuz, feroient lor / piz de lor mains.

The constable of the Jewes, named Centuryo, whych saw / Jhesu hange on the crosse and sawe the gret merveyles þat / wer schewed at þat tyme, cam to Pylat and tolde hym alle. / But whan Pylat vnderstode thys, he was ryght ferde / and made moche sorowe, and neyther eete ne dranke of alle that / day. Than Pylat called to hym the Jewes and seyde vn-to hem: / Haue not ye gret merveyle of the sygnes that be fallen at þe / passyoun of Jhesu Cryst? Thē Jewes onswerde and seyd to Pylat: / Now ys falle the derknes of the sonne that was wonte to / falle. Than seyde Pylat to þe Jewes: Ys the veyle of þe temple / ēclypsed, whych ys clouen yn the syght of vs alle? Ys yt a / clypce also that the sepultures of dede men ben opened and / dyuers men arysen from dethe to the lyfe, as men tolde me þat / haue seene hem yn the cytee of Jerusalem? Than was brought / be-for the Jewes serteyn parsones that wytnessed the same for / trowthe. And othyr folkes seyden also that they sawe at þe dethe / of Jhesu the erthe quake and tremble. And we saw the dede / bodyes aryse oute of her sepultures a-lyue. And ther-for we / beleue that he ys the very Sone of God.

E le / conestable, k'i aveit esté, recunta tuit a / Pilate, cume esteit avenu. Si come out / oi la merveille, si out grant pour e dol, si ne / manga ne ne buit en tut cel jur. Puis / apela les jueus, si dist : Avez oi la merveille / que est avenu? E li jueu respundirent : Jas a- / vint l'oscurté del soleil qui sout avenir. /

29 k'i : *B3* qui i 30 out : *B3 om.* 31 grant pour e dol : *B2* mult grant duel; *B3* mult doel 32 *first* ne : *B3 om.* 32–33 Puis apela : *B23* Puis si apela 34 que : *B23* qui

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Et Centurio raconta Pilate ce qu'avenu / estoit. Quant il l'oi, s'en fu molt dolenz, si ne but ne ne menja / en cel jor. Donc apela Pilate les gius, si lor dist : Donc ne / vos merveilliez vos des signes qui fez sont en la passion / Jesu? Que li soleuz est oscurci, et li jorz. Li giu distrent a Pilate : ⟨**83 b**⟩ Eclipses de soleil est fez selonc sa costume. Pilates respondi : Donc / n'est li pignons del temple fez eclipsés, que il est fenduz devant toz. / Et esce eclipse que li sepulcre des morz sont overt et plusor home / sont resuscité, ensi com l'en ma dit? Et si les a l'en veuz en la cité de / Jerusalem. Demandez Centurio et cex qui o lui estoient, qui gardoient Jesum. / Donc les amena l'en devant les gius, si le tesmoignerent et distrent : / Voir, nos veismes en la mort Jesu que la terre crolla, et si oismes / qu'ele mui ausi com ele parlast. Et nos veismes les homes qui resus- / citerent. Et por ce creons nos que cist hom Jesus estoit li Filz Deu. /

83 b/1 Donc : *last letter scarcely legible* 4–5 ensi . . . Jerusalem : *C2* si comme m'ont dit ceulz qui les ont veu en la cité de Jherusalem

There were also the / peple of God and the appostlys and the women that sewed hym / yn Galylee on the toon part, and saw what they dyd wyth Jh*es*u / and what men seyde of hym. Than came a man named Joseph, / ryght an holy man and a just, and was not consentynge to the / accusacyou*n*s nor to the falce wordes that the Jewes seyden ⟨**263 b**⟩ a-yenst Jh*es*u. And the seyde Joseph was of þe cytee of / Aromathye and abode the regne of God. Thys same Joseph / asked of Pylat the body of Jh*es*u; and he graunted hym. Than / went Joseph and toke hym of the crosse, and wrapped hym / yn a feyre clothe of cendal, and put hym yn a newe se- / pulture, wher neuyr man was yn be-fore.

But whan þe / Jewes herde that Jo[se]ph had asked the body of Jh*es*u, than / the Jewes toke a counseyl to-gedre for to slee Joseph / and the .xij.

263 b/1 of Jhesu *canc. before* a-yenst 7 Joseph: *MS* Johesph 8 th *canc. before* slee

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Tuz ces qui [le] conurent e les femmes qui [l']aveient sui / de Galilé virent totes ces merveilles. E quant / Jesu fu mort, si vint Joseph de Arimathie, / la cité qui ert en Galilé. Icist esteit prodome / e dreiturer e atendeit le regne Deu. Icist / ne fu pas consentant as volentez ne as faiz ⟨**128 c**⟩ des jues. Il demanda a Pilate le cors Jesu, e / Pilate lui dona. E Joseph l'ostat de la croiz, / sil envolupa en un drap mult net si l' mist / en un monument nof, u unques hom n'aveit jeu. /

Quant li judeu oirent ço que Joseph aveit deman- / dé a Pilate le cors Jesu, sil quistrent pur ocire, / e les duze baruns qui distrent devant Pilate

36 le : *supplied from B2* 36 qui l'aveient : *MS* qui aveient; *B2* qui l'aveient; *B3* kil aveient 36 sui : *B2* sevi; *B3* sywi 38 de Arimathie : *B3* ab Arimathie 40 dreiturer : *B3* dreiturel 40 *second* e : *B3* si 128 c/1 des : *B3* as 3 *second* sil : *B3* si 4 un : *B23* sun 4 u unques hom n'aveit jeu : *B2* Unques homme n'i aveit jeu

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Donc estoient les genz Deu et si apostre et les fames qui l'avoi- / ent seu de Galilee alé d'une part, si virent ce que fet estoit de Jesu. / Lors vint uns hom qui avoit non Joseph et sire estoit et cone- / stable de tote la mesnie Pilate, si estoit molt bons hom et justes. / Cil ne fu mie consentanz as acusations et as volentez as gius /** de la cité d'Arimathie**. Et cil atendoit le raigne a avoir, si vint / a Pilate, si demanda le cors de Jesu. Donc si le mist jus de la croiz, / si l'envolopa en un sydoine, et si le mist en un novel monu- / ment, ou riens encore n'avoit esté mis.

Et li giu voloient oci- / erre Joseph o les .xii. homes qui avoient parlé por Jesu devant Pi- / late. Si voloient ocierre Nichodemum et toz cels qui

16 croiz : *last letter scarcely legible* 20 qui : *C2* que

men whych seyde that Jhesu was not borne yn / ffornycacyoun. Also they wolde that Nychodemus and alle / suche as Jhesu had heled of dyuers maladyes, and alle / these that had dyscouered hys goode dedes be-for Pylat, / schuld be slayne; wher-for they wer alle aferde of the / Jewes. Yet Nychodemus schewed hym-self amonge þe / Jewes, for he was her prynce. Yt was not longe / aftyr but that ther was a gret assemb[l]e of Jewes yn / the temple. Than came Nychodemus to hem and seyde: / How dare ye be so hardy to entre the temple whyche / haue yet youre hondes blody of the bloode of Jhesu / Cryst, whych ye haue wrongfully crucyfyed? Than / onswerde to Nychodemus Annas and Cayphas, / Symeon, Dathan, Gamalyel, Judas, Levy, Neptalym / and alle the tothyr Jewes, seyenge thys wyse: How / darst thou be so bolde to come amonge vs, whyche / art a consenter to Jhesu? Wherfor the peece of Jhesu / be yn the and yn thys worlde. And thus they seyde / for an euyl entente. But Nychodemus onswerde / Amen and seyde: The pees of Jhesu be yn me

15 Than *canc. before* Yt 16 assemble: *MS* assembe

/ que Jesu ne fu pas nez de fornicaciun, e Ni- / chodemus e les altres qui aveie[n]t tesmonié / devant Pilate les bons ovres que il aveit / fait. Mes tuz se muscerent fors Nichode- / mus, kar il ert lur prince. Il lur demanda : / Coment ossez vus entrer en la sinagoge pus / que vus estes homicides. [E il respundirent :] Mes vus, cum i osez entrer, / qui es consentant a Jesu? Parçuner seies tu / de sun regne. E Nichodemus respunt : Amen, /

9 aveient : *MS* aveiet 9 tesmonié : *B2* testemoignié; *B3* testemonié 10 bons : *B23* bones 11 fait : *B23* faites 14 E il respundirent : *supplied from B23* 14 cum : *B2* comment 14 osez : *B2* osez vos 15 es : *B2* estes 15 tu : *B2 om.* 16 respunt : *B2* respundi

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Jesus avoit / guariz de plusors max et qui avoient descovert et dit devant / Pilate ses boenes oevres. Et la ou il s'estoient repost, Nichode- / mus se demostra toz seus as gius por ce que il estoit lor princes. / Ne demora puis gueres que il i ot grant assemblee de gius el / temple. Si vint devant els, et si lor dist : Coment estes vos / el temple? Que vos mains sont encore totes senglantes de Jesu / Crist, le juste home que vos avez crucefié. Donc respondirent a / Nichodemum, tuit a une voiz, Annas et Cayphas, Symeon / et Dathan, Gamaliel et Judas, Levi et Neptalim et li autre ⟨**84 a**⟩ giue : Et tu, coment es venuz o nos, qui es consentant a Jesu Crist? / Sa pes soit o toi en cest siecle et en l'autre. Et Nichodemus respondi : /

27 a : *probably in another hand* 27–28 a Nichodemum, tuit a une voiz : *C2 om.* 84 a/1 coment es venuz o nos : *C2* comment oses venir entre nous 2 et en l'autre : *C2 om.*

*per*durably. / And the Jewes seyde: Amen. `And´ aftyr þ*at* Nychodem*us* ⟨**264 a**⟩ had seyde these wordes, came `Joseph´ of Aramathye before þe Jewes / and seyde: Ar ye wroth wyth me that y haue asked the body of / Jh*es*u Cryst? S*er*teynly y haue leyde hym yn a new sepulture and / wrapped hym yn a clene clothe of cendal, and y haue sette a stoone / a-for the dore of the sepulture. But me thenketh þ*at* ye schuld / be sory and repent you that ye crucyfyed Jh*es*u wyth-oute cause / and resou*n*, and perced hys syde wyth a speere, whych ye schul fynde / bothe here and yn othyr places. And whan þe Jewes herde / Joseph speke thys wyse, they seyde that they knewe ryght / wele that he was not worthy to haue no sepulture. But we / wyl kepe the to the saboth-day, and than we schul yeue the to / the bryddes of the ayre and to the beestes of the erthe for to / be de-

264 a/1 Joseph: *written above* Jhesu *canc.*

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amen, amen. Este vus Joseph qui vint a els, si dist : / Pur quei vus corocez vers mei? Pur le cors Jesu, / que jo demandai a Pilate? Par Deu, jol ai / mis en mun monument, e[n]volupé en / un net drap, e si ai mis la pere devant / l'us del monument. Vus le verrez aillurs / que isci ço que vus crucefiastes le juste home / e feristes de la lance. Come ço oirent li / jueu, si pristrent Joseph, sil tindrent. Puis / si distrent : Nus te guarderum tresqu'aprés le / sabat. E sacez que tun cors n'averat sepul- / ture, ainz le durrum as oisels del cel / e as bestes de la tere pur devurer. Respun- / di

17 *second* amen : *B3 om.*
20 mun : *B23* un 20 envolupé : *MS* e volupé; *B2* envolepé; *B3* envolupé 21 mis : *B23* mise 22–23 aillurs que isci : *B2* e aillors e ici; *B3* e aillurs e ici 24 de la lance : *B3* de lance 25 sil : *B3* si li 26 si distrent : *B23* si li distrent 26 tresqu'aprés : *MS* tresqu'a pres; *B2* tresque aprés; *B3* dreske pres 27 n'averat : *B2* n'ara 27–28 sepulture : *B3* nient de sepulture

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Amen. Et si dist : La pes Jesu Crist soit o moi parmenablement. / Et il respondirent tuit : Amen. Si com Nichodemus ot ce dit, si / vint Joseph d'Arimacie, si dist as gius : Por quoi estes vos corro- / cié o moi? Por ce que je demandé `a´ Pilate le cors de Jesu, et si le mis / en mon novel monument, et si l'envolepé en un sydoine? / Mes vos n'avez mie bien fet, quant vos l'avez crucefié sanz / deserte, et persastes son coste d'une lance. Quant li giue l'orient, / si pristrent Joseph, si le commanderent a garder, et si distrent : / Nos savons bien que tu n'es mie dignes de sepolture avoir. Mes / nos donrons ta char a devore[r] as bestes et as oiseax.

6 a : *interlined by another hand* 12 devorer : *MS* devores

voured. Than seyd Joseph: These wordes resemble to the / prowde Golye, whych mys-tooke hym-self a-yenst God and / Saynt Dauyd. Than seyde oure Lorde: Leue the vengaunce to / me, and y schal rewarde hym. And whan Pylat had wasschyn / hys hondes, he seyde to þe Jewes *wyth* gret heuynesse: Y am / ynnocent of the bloode of thys ryghtwysman, and that schal ye / see. And ye onswerde me and seyde that hys bloode schulde / be on you and on youre chyldren. And from hens-forthe schal / come vppon you the wrathe of God, and on youre chyldren, lyke as / ye haue dysserued. And for *ser*teyn yt schal be so. Whan þe Jewes / herde thys wordes, they wer ryght wrothe, and toke Joseph and / put hym yn-to a stronge prysou*n* where no wyndow nor lyght was / yn, and closed fast the dore, and ouyr that they sette kepers for to / wacche hym.

Joseph, si lur dist : Vus resemblez Golie, / qui se prist vers Deu e vers Davi sun serf. Ja / dit nostre Sire : Mei[e] seit la venjance, e / jo reguerdonerai. E quant Pilate od tristur / out lavees ses mains e dist : Jo sui net /del sanc del juste home; vus le verrez, / vus respundistes : Le son sanc seit sur nus / e sur nos fiz. E jo quid que si serra cum vus / deistes. Quant ço oirent li jueu, irrement / pristrent Joseph, si l'enclostrent ferme- / ment en une chambre u il n'i aveit nu- / le fenestre. E Anna e Chayphas enselerent ⟨**128 d**⟩ la closture e mistrent guardes devant. /

31 *second* vers : *B23* envers 31 Davi : *B2* saint Davi; *B3* saint David 32 Sire : *B3* Seignur 32 Meie : *MS* Meime; *B23* Maie 33 reguerdonerai : *B3* gueredonerai 34 ses : *B3 om.* 34 e : *B3* si 35 *second* del : *B23* de cest 36 vus respundistes : *MS* e v.r. 36 respundistes : *B2* respundistes e desistes; *B3* respondistes e deistes 37 jo : *B3 om.* 37 que : *B3 om.* 40 chambre : *B3* maisun 40 n'i aveit : *B23* n'aveit 40–41 nule fenestre : *B3* nient de fenestre 128 d/1 closture : *B3* cloistre 1 e : *B3* si

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Et Joseph / respo[n]di : Ceste parole est semblanz a l'orguellos Golias. Et li prophetes / dist : A moi est la vengance, et je la rendrai, dist Dex. Et vos, quant Pi- / lates lava ses mains et dist : Je sui sanz colpes del sanc de cest / home, vos respondistes: Li sans de lui soit sor nos et sor nos / filz. Et de[s] ore mes vendra sanz dotance l'ire Deu sor vos et sor vostre / lignee et sor voz filz, si com vos meismes deistes. Quant li gius oi- / rent ceste parole, si se corrocierent molt, si mistrent Joseph / en une chartre ou il n'avoit nule fenestre, si fermerent / l'uis a la clef, et si mistrent gardes.

13 respondi : *MS* respodi 15 et dist : *MS* et il dist 17 des ore mes : *MS* de ore mes 21 a la clef : *C2* forment a la clef 21 si mistrent gardes : *C2* et avec ce mistrent dehors gardes

Than Anna and Cayphas toke counseyl wyth the / prynces of the lawe and [the provostes] that they schuld assemble to-gedre / for thentente that aftyr theyr sacrefyce don they wold deuyse / what deth that Joseph schuld dey. And aftyr that they hade / made her assemble, they came to þe prysou*n* and opened the / dore, but Joseph was goone; wherof they wer ryght sorowful ⟨**264 b**⟩ and gretly abassched. And aftyr her co-mou*n* assent they / chase .iiij. knyghtes to kepe the sepulcre of Jh*es*u Cryst, / whose names folowe. The fyrst was named Mossy, / the seconde Danyel, the thyrde Aaron `and´ the fourthe / Samuel.

And as the Jewes wer merueylynge of / Joseph, that he was so eskapyd, came oon of these .iiij. / knyghtes that kepte the sepulcre of Jh*es*u Cryst and / seyde vn-to theym that Jh*es*u was not yn hys sepulcre. / Than asked the Jewes where he was be-come. The / knyght onswerde: As we kepte the sepulcre, þe erthe / quaked, and we sawe the aungel of God dessende

27 the provostes: *supplied*

Puis si pristrent conseil qu'il s'asemblerent tuit / pur esguarder de quele mort il le freient / morir. Quant il furent tuit assemblé, si co- / manderent Anna e Cayfas qu'il amenasent / avant Joseph. E cum il ourent overt l'us / de la chambre, si ne troverent pas Josep. / Quant il oirent que pas n'i fu Josep, si s'esmer- / veillerent, kar il troverent la chambre / close, si cum il l'aveient lessé. E Anna e Ca- / ipha dolent s'en alerent.

Dunc si vint [uns des chevalers ki aveient gardé le sepulchre, si entra] en / la sinagoge, si dist : Si cum nus gardium le se- / pulcre, grant terre-mote avint, e si vei- / mes l'angle Deu cum il tresturna la pere devant / le

2 s'asemblerent : *B2* asemblereient
5–6 qu'il amenasent avant Joseph : *B2* que un amenast avant Joseph; *B3* qu'il avant Josep amenassent 6–7 l'us de la chambre : *B3* les us de la maisun 8 fu : *B23* ert 9 chambre : *B3* maisun 11 uns . . . entra : *supplied from B3*

Dont pristrent conseil An- / nas et Cayphas et as provoires et as princes de la loi que il s'asem- / blassent tuit aprés le jor del sabat si devisassent de quel / mort il ocierroient Joseph. Et si com il furent assemblé le di- / emenche, si ovrirent l'uis de la chartre, mes il n'i troverent / mie Joseph la ou il l'avoient enclos.

Si com il s'en merveilloient / tuit ensi, uns des chevaliers, qui gardoit le sepulcre, entra en la sy- / nagoge, si lor dist que Jesus n'estoit mie el monument. Et ensi / com nos gardions le sepulcre, la terre crolla, et si veismes un ange ⟨**84 b**⟩ descendre deu ciel, si osta la pierre del monument,

26 enclos : *C2 adds* dont se merveillierent forment

/ from hevene; and came to the sepulcre and toke a- / wey the stoon and sette hym downe vppon yt. And / hys looke was lyke the lyghtenynge, and hys clothy*n*ge / was as whyte as snowe new snewed. And for the / feere that we had, we felle downe as we hadde be / dede. Yet y herde the aungel sey to þe women / that wer come to þe sepulcre: Doute ye not. Y knowe / for s*er*teyn that ye seche Jh*es*u Cryst þ*a*t was crucyfyed. / He nys not here, for he ys ryṣen from deth to lyfe. And / hys dyssyples schul see hym yn Galylee, lyke as he tolde / hem before. And there they schul see hym.

Whan the / prynces of þe lawe herde these tydynges, they were / gretly abassched and seyde to the knyght: Than by / youre seyenge Jh*es*u ys a-lyue? The knyght onswerde / and seyde: Ye know ryght wele that

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monument e sist desure. E sun esg- / art esteit si come fuldre e ses vestem- / enz si come neif. E pur la pour de lui / devenimes si come mort. E nus oimes / l'angle dire as femmes qui esteient venues / al sepulcre Jesu : N'eez nent de pour. Jo / sai que vus querez Jesu qui fu crucefié. Il est / resuscité; n'est pas ici. Venez, si veez / le liu u il l'aveient mis. E alez tost e / dites a ses deciples qu'il est resuscité de mo- / rt e qu'il irrat devant els en Galilé. Iloc / le verrunt, si cume lur dit devant. /

Dunc vindrent li jueu si assemblerent / tuit les chevalers qui aveient guardé le / sepulcre, si lur demanderant : Ki furent [les femmes] / a qui li angle parlat, e pur quei nes preistes? / Il distrent : Nus ne savium, kar nus fu- / mes come mort pur la pour del angle. / Cument le[s] puissum prendre dunc? Resp- / undirent li jueu : Sacez, nus vus creum nent. /

17 si come : *B2* tiels comme; *B3* tels cum 19 l'angle dire : *B2* a l'angre dire 20 N'eez : *B3* Nen aiez 21 sai que : *B2* sei bien que; *B3* sai ben que 21 Il est : *B3* Mes il est 22 si : *B23* e si 23 l'aveient : *B2* l'aveit 24 dites : *B3* si dites 26 cume lur : *B3* cum il lur 29 les femmes : *supplied from B23* 30 preistes : *B2* presistes' vos; *B3* preistes vus 33 Cument . . . dunc : *B2 om.* 33 les : *MS* le 34 nent : *B2* bien; *B3* ben

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si s'asist de so- / re. Si estoit ses regarz ausi come foudre et sa vesteure ausi come / nois. Et de la peor que nos eusmes fumes ausi comme morz. Et si oismes / l'ange dire aus fames qui estoient venues au sepulcre : Ne cremez / rien. Je sai que vos querez Jesum qui fu crucefiez. Mes il n'est mie / ci, ainz est resuscitez, si com il dist devant sa mort. Venez voir / le leu ou il fu mis, et alez tost si dites a ses deciples que il est resus- / citez de mort et que il le verront en Galilee, einsi com il lor dist. / Et la le verront il.

Quant li prince l'oirent, si distrent as chevaliers : / Est donques Jesus vis? Nos ne vos en creon pas. Li chevalier respondirent : / Jesus a fet tant

Jhesu hathe doone / many myracles, lyke as ye haue herde and seene, and / yet ye wyl not beleue yn hym. The Jewes onswerden / and seyde: How schul we beleue? Ye schul onswer vs / of hym. Ffor we know ryght wele þat ye haue delyuered ⟨**265 a**⟩ hym to hys dyssyples and haue take money of hem for to sey as / ye do. The knyght seyde that was not trewe. Y haue seyde, quod he, / that Jhesu Cryst ys a-lyue, whyche ye crucyfyed. Also we haue herd / sey how Joseph, whych ye closed yn a prysoun, and sette kepers at / the dore, for be-cause that he beryed the body of Jhesu, that whan / ye came a-geyn to opyn the dore for to take hym owte, ye fonde / hym not there. Wherfor ye ought as wele to yelde accounte of / hym as wele as we of Jhesu. Yelde vs [Joseph], and we schul yelde you / [Jhesu], whych we had yn kepynge. The Jewes seyden: We wyl / yelde you Joseph, and ye wyl yelde vs Jhesu. For Joseph [ys]

265 a/8 Joseph: *MS* Jhesu 9 Jhesu: *MS* Joseph 10 ys: *supplied*

Respundirent li chevaler e distrent : Tan- / tes merveilles veistes fere a Jesu, e oistes, / e pas nel creistes; coment crerriez vus / dunc nus? Bien savum nus que cil sire vit / que vus crucefiastes; e bien savum que vus enclo- / sistes Josep en une chambre sanz fe- / nestre. E quant vus l'overistes, nel trovastes ⟨**129 a**⟩ pas. Donez nus Josep, que vus enclos[is]tes, et nus vus dur- / rum Jesus, que nus gardames en sepulcre. Res- / pundirent li jeu : Nus vus rendrum Josep; ren- / dez nus Jesu. Kar Joseph est en Arimathie, [sa cité. Respundirent li chevaler : Se Josep est en Arimathie,] e / Jesu est en Galilé, si cum nus oimes l'angle / dire as femmes que nus veimes.

36 a : *B2 om.* 37 vus : *B23 om.* 38 *second* nus : *B23 om.* 129 a/1 nus Josep : *B2* nos dunc Josep; *B3* nus dunc Joseph 1 enclosistes : *MS* enclostes 2 en : *B23* el 4 sa cité . . . en Arimathie : *supplied from B23*

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miracles que vos avez veuz et si nel creustes mie; / et coment nos crerriés vos? Vos avez bien dit que Jesu Crist est / en vie, que vos crucefiastes sanz raison. Et nos avons bien oi que / vos enclosistes Joseph en une chartre, qui enseveli le cors Jesu, si / fermastes l'uis a la clef, et si meistes gardes. Et quant vos ovri- / stes la chartre, si ne[l] trovastes mie. Rendez Joseph, que vos en- / closistes en la chartre, et nos rendron Jesum, que nos gardasmes / el sepulcre. Et li giu respondirent as chevaliers : Nos rendrom Jo- / seph, se vos rendez Jesum. Que Joseph est en sa cité d'Arimathie. [Li chevalier distrent :] Jesus / est en Galilee, si com nos

84 b/11 veuz : *C2 adds* et ouy 16 nel : *MS* nen *or* neu; *C2* ne le 19 Li chevalier distrent : *supplied from C2*

yn þe cyte / of Aramathye yn hys howse. Than seyde the knyght: Yf ye sey / that Joseph ys yn Aramathye, y sey that Jhesu ys yn Galylee.

And / whan the Jewes herd thys, they wer sore aferde and seyd amonge [hem-self]: / Yf the knyghtes pronounce thys tale yn Jherusalem, alle peple / wyl beleue hem. Than they gadryd a gret dele of goode, and / came to þe knyghtes and seyde vn-to hem: Lo, syres. Ye schul haue / thys goode, on condycyoun that ye wyl sey to the peple how, as we / lay and slepte, the dyssyples of Jhesu came be nyghtes tyme and / stale from vs the body of Jhesu. And we promyse you that neuyr / man schal knowe of thys goode but ye and wee. The knyghtes / resseyued thys goode and dyd as the prynces comaunded / hem. But for al that, her seyenges be-fore was vndyr- / stonde yn alle the contre.

Than ther came from Galylee .iij. / provostes. The fyrst of hem was named Ffynees, þe seconde / Adda and the thyrde Levy. These three

13 hem-self: *supplied*

Come ço oi- / rent li jueu, od pour se purpenserent, e / distrent : Si ces paroles sunt oies que ces dient, / tuit crerrunt en Jesu. Si assemblerent dunc / grant aveir, si donerent as chevalers, pur ço / qu'il deusent dire que les deciples Jesu fussent / venu al sepulcre quant il dormirent e / eussent emblé le cors Jesu. E si Pilate / l'ot dire, nus serrum pur vus envers lui. E li / chevaler pristrent l'aveir, si distrent cum il lur / avei[en]t prié. Mais cele parole fu espandue / tost par tote la cité.

Dunc vindrent treis / proveires [de Galilee], Finees, e Adda, e Agg[eu]s, si dis- / trent as princes des jueus e a toz cels de / la synagoge : Nus vei-

12 venu : *B23* venuz 15 lur : *B3 om.* 16 aveient : *MS* aveit; *B23* aveient 18 de Galilee : *supplied from B2* 18–19 Finees . . . des jueus e : *B3 om.* 18 Aggeus : *MS* Aggues; *B2* Aggeus 19 cels : *B3 om.*

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oismes que li ange dist as fames : que il estoit / resuscitez de mort, et que il le verront en Galilee.

Quant li giu / oirent ce, si orent grant peor, si distrent entr'ex : Se l'en ot / les paroles de cez chevaliers, il crerront tuit en Jesum. Donc assem- / blerent il grant avoir, si le donerent as chevaliers, et si lor distrent : / Dites que la ou vos dormiez vindrent si deciple par nuit / si emblerent son cors. Et se Pilate l'ot, nos vos ferons seurs, que / nos parlerons por vos. Li chevalier pristrent l'avoir, si firent / ensi com li giu lor avoient dit. Et lor parole fu par tot seue.

Et / troi provoire, qui avoient non Phinees, et Abbas, et Levi, ⟨**85 a**⟩ vindrent de Galilee en Jerusalem, si distrent as princes et a toz cels / qui

came to Jherusalem, / to the prynces and alle othyr that wer yn the synagoge, / tellynge hem that they had brought tydynges. We haue / seen, quod they, Jh*es*u that ye crucyfyed, and herde hym speke w*yth* ⟨**265 b**⟩ hys dyssyples, syttynge amonge hem yn Galylee. And on the / Mownte of Olyuete we herde hym preche and sey to hys / dyssyplys: Go, seyde he, thorough the vnyuersel worlde, and / teche the name of myn Evangyle to alle peple, and baptyȝe / hem, and schew hem how they schul baptyȝe yn the name of / the Ffadyr and of the Sone and of the Holy Goost. And ho þ*at* / beleuyth and ys baptyȝed schal be sauyd, and ho þ[at] beleueth / not schal be dampned. And whan he `had´ seyde thys wyse to hys / dyssyplys, we saw hym stye vp to hevene.

But whan þe Jewes / herde the tydynges of these .iij. provostes, than they / coniured hem by the glorye of God to telle hem whedyr / yt was trew that they seyde or nay. Than alle thre seyde / and sware by the olde

265 b/7 þat: *MS* þe

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mes Jesu, que vus crucefi- / astes, seant od ses deciples e parlant od els, / si lur dist : Alez par tut le munde, si pre- / chez de ma resurrecciun, si baptizez el / nun del Pere e del Fiz e del Seint Espirit. E / qui en mei crerra e baptizé serra, salf / serra. E cum il out ço dit a ses deciples, / veant els si munta en cel.

Come ço / oirent, les princes des proveires distrent / a ces treis : Dites nus veir pur la glorie / Deu si ço est veir que vus dites [e] que vus l'oistes e / veistes. E il respundirent : Par le Deu de nos / peres, Abraham, Ysaac

21 ses deciples : *B2* ses doze deciples 23 de : *B23 om.* 24 *first* e : *B2 om.* 27 els : *B3* lur oilz 27 si : *B23 om.* 27 en : *B23* el 29 a ces treis : *B3* as judeus 29 pur : *B3* par 30 e : *supplied from B23* 32 Ysaac : *B3* e Ysaac

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estoient en la synagoge : Nos avons veu Jesum, que vos cru- / cefiastes, parler et soir en mi ses .xii. deciples. Et el mont d'Olive- / te le veismes nos sarmoner et dire a els : Alez par tot le mon- / de, si preeschiez mon Evangile a totes les genz, si les baptizi- / ez el non del Pere et del Fill et del Saint Esperit. Et qui vol- / dra croire et baptiziez sera, il sera sauf; et qui ne creira, il sera / dampnez. Et quant il ot parlé a ses deciples, nos le veismes mon- / ter es cels.

Quant li prince oirent ce, si distrent a cez trois ho- / mes : Donez gloire au Deu Israel, et si li donez confession se ce / est voirs que vos dites, que vos avez ce veu et oi. Et il respondirent / tuit ensemble : Il vit li Dex de

fadrys, that ys to knowe by Abraham, / Jsaac and Jacob, that they herde and sawe Jhesu speke wyth / hys dyssyplys and aftyrwarde stye yn-to heuene. Wherfor, / and we conceled these myracles that we haue herde and / seene of Jhesu, we schuld do gret synne. Than þe prynces / rysen vp and helden the lawe yn her hondes and seyde / to the thre provostys: We coniure you by the lawe of / oure Lorde that ye holde youre pees and speke neuyr / more of that ye haue tolde vs. And gaue hem gret goode, / and sent hem to thre knyghtes to thentente that they / schulde lede these provostes wyth hem yn-to her contree / so that they schulde no lenger abyde yn Jherusalem.

Than / the Jewes assembled to-gedre and made a gret compleynt / amonge hem-self and seyden: What tokenynge ys thys þat / hath be schewed yn Jherusalem? Than Annas and Cayphas / comforted hem and

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e Jacob, en veri- / té le vus diums si cum nus l'oimes e veimes / munter el cel. [E si nus taisum la verité, pecchié en averum.] Dunc esturent sus les prin- / ces des proveires, si pristrent la lei en lur / mains, si conjurerent qu'il ne dient mes i- / ces paroles de Jesu. E si lur donerent grant / aveir, sis re[n]veierent en lur cuntré; / kar il ne voleient mes qu'il estucent en / Jerusalem.

Dunc s'asemblerent tuit li judeu, / si distrent en plorant : Deus, que est ço que est ⟨**129b**⟩ avenu en Israel? Dunc distrent Ann`a´ e Ca- / iphas, sis conforterent : Devum nus crere as / chevalers que garderent le se-

33 diums : *B2* dimes 34 E si . . . averum : *supplied from B3; B2* se taisiun la verité, pechié en ariun 36 dient : *B2* deissent; *B3* deient 38 renveierent : *MS* reveierent 129b/3 que : *B2* qui

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noz peres, Abraham, Ysaac et / Jacob, que nos veismes Jesum parler a ses deciples et monter es cex. / Et cez miracles que nos veismes de lui, se nos les celons, nos i a- / vrons pechié. Tantost li prince se leverent, si tindrent la loi / en lor mains, si lor distrent : Nos vos conjurons par la loi nostre / Seignor que vos ne nonciez a nul home ce que vos avez veu de / Jesu. Si lor donerent grant avoir, si envoierent o els trois / homes, por qu[e] il les menassent en lor contrees et que il ne de- / morassent plus en Jerusalem.

Donc s'asemblerent tuit li giu, / si firent grant complainte, et si distrent : Quex signes esce qui / est fez en Israel? Annas et Cayphas les conforterent, si lor distrent : / Dont ne devons nos croire les chevaliers qui garde-

85a/19 por que : *MS* por quei

seyde: We ought not yeue credence to ⟨**266 a**⟩ the knyghtes whych kepte the sepulcre of Jh*es*u of that they / tolde vs that they had seene the aungel lyfte vp the stoon / of the sepulcre. Ffor paraventure, lyke as we seyde, that the / dyssyples of Jh*es*u hath yeuen hem money that they schulde / sey lyke as ye haue herde, and vnder that colour haue / stolyn a-wey hys body. Also we wyl that ye knowe that ye / schuld not beleue the straungeres; ffor ye sawe howe / they toke goode of vs, and therfor they seyde al þ*at* euyr / we bade hem. And now they haue her feyth to vs and to the / dyssyples of Jh*es*u; for y wene they haue take goode bothe of / hem and of vs for to folow the wylle of eythyr party. And / therfor they ought not be beleued.

Than rose Nychodem*us* / and seyde: Speke a-ryght, ye chyldren of Ysrael. Haue ye / not herde how these thre men haue sworne by her lawe / that they saw Jh*es*u speke w*yth* hys dyssyples yn the Movnt / of Olyvete;

266 a/8 of *canc. before* goode

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pulcre Jesu, ki / distrent qu'il virent l'angele tresturner / la pere devant l'us del monument? Pot cel / estre que ses deciples lur donerent aveir / qu'il deusent ço dire. Puis si pristrent si en / porterent sun cors. Sacez que l'um ne deit / creire as estranges de nule parole, kar il / pristrent luer de nus, si distrent ço que lur / preames dire. As quels deveient il melz / porter fei : as deciples Jesu, u a nus?

Dunc / se levat Nicodemus, si dist : Parlez a dreit, li / fiz Israel. Vus avez oi que les treis baruns ju- / rerent sur la lei e distrent : Nus veimes / Jesu seant sur le munt Olivete od ses / deciples; e nus le veimes mun-

7 en : *B3 om.* 9 as : *B2 om.* 11 preames dire : *B2* priasmes a dire 11 deveient : *B2* devent; *B3* deivent 11–12 melz porter : *B2* porter miex 13–14 li fiz Israel : *B3* li fil de Israel 16 sur le munt Olivete : *B2* suz munt d'Olivete; *B3* sur munte Olivete 16 ses : *B2* les

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rent le sepulcre / Jesu. Il nos distrent que li anges leva la pierre del monument. / Et par aventure ce lor distrent si deciple, et si lor donerent / avoir por ce que il deissent ce, si emporterent son cors. Et sachoiz / que l'en ne doit mie croire les estranges qui ci vindrent, que il pris- / trent l'avoir de nos, et ce que nos lor enseignasmes ont dit a / toz. Ou a nos doivent il tenir lor foi, ou as deciples Jesu.

Donc ⟨**85 b**⟩ se leva Nichodemus, si lor dist : Vos avez oi ce que cist troi home ont / dit et juré par la loi que il virent Jesum parler a ses

26 avoir : *C2* argent

and aftyr that they sawe hym stye vp yn-to / hevene. And Scrypture telleth vs how Hely the prophete / was rauyssched yn-to hevene. Than the sones of the / prophetes askeden of Elysee where her fadyr Hely was / become. Than Elysee seyde he was rauyssched. Than / seyde the sones of the prophetes: Yt `may´ be, quod / they, that a spyryt myght ravyssche hym and brynge / hym yn-to the mowntaygnes of Ysrael. And therfor / let vs chese men for to seche hym amonge þe movntaynes. / And yt myght happe that we schulde fynde hym. And / preyed Elysee that he wold go wyth hem. And he went / wyth hem thre dayes, but they fonde hym not.

Wherfor, / ye chyldren of Ysrael, yt myght be that som spyryte / hath rauyssched God, and than we schul fynde hym. And / aftyr that we schul take oure penaunce, for as moche as ⟨**266 b**⟩ we wold not beleue. Thys counseyl that Nychodem*us* / schewed, plesed´ hem alle gretly. Than they

21 they *canc. before* seyde 21 May *canc. before* Yt 266 b/1 that Nychodemus *repeated and canc. after* Nychodemus

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ter el cel. Ja / dit l'Escripture que Helyas fu ravi. E les / fiz as prophetes demanderent a Heliseu : U / est nostre pere Helias? E il dist : Ravi est. / E les fiz as prophetes distrent : Pot cel estre / que espirit le ravit si l'ad mis as munz / de Israel. Mes eslisum homes od nus, sil alum / quere as munz de Israel. Pot cel estre que / nus le troverum. E si preierun[t] Heliseu qu'il alast / od els. Treis jurs alat od els, si nel troverent / pas. E ore me creez, li fiz Israel. Enveium / as munz de Israel quere. Pot cel estre que / alcun espirit ad ravi Jesus, sil troverum. E / puis si pernum nos penitences d'iço que nel / volsimes crere. E a tuz plout le cunseil / Nichol-

20 dist : *B3* lur dist 21 distrent : *B3* li distrent 22 as : *B3* es 24 as munz de Israel : *B2 om.* 24 as : *B3* es 24 que : *B2 om.* 24–25 que nus le troverum : *B3* sil purrum trover 25 si : *B3 om.* 25 preierunt : *MS* preierun; *B2* prierent; *B3* praierent 26 si nel : *B3* sil ne 28 as : *B3* es 30 nos penitences : *B3* nostre penitence 30 que nel : *B3* que nus nel 31 volsimes : *B3* voleiem 32 Nicholdeme : *B3* de Nichodeme

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deciples; et de / mont Olivete le virent il monter es cels. Et l'Escriture nos / enseigne que Helyas li prophetes est raviz el ciel. Et quant l'en de- / manda Helyseum, son deciple : Ou est nostre pere Helyas? il respon- / di : Il est raviz el ciel. Et il distrent : Par aventure li esperiz l'a ravi / et si l'a mis el mont Israel. Mes eslisons de noz homes qui le voi- / sent querre, et il le troveront par aventure. Lors si le quistrent / .iiij. jorz et .iiij. nuiz, si ne le troverent mie. Et por ce vos di je / que nos l'envoion querre el mont Israel; que par aventure li esperiz n'et / raviz Jesum, et nos le troverons par aventure, si en ferons la pe- / nitance. Ce plot a toz les gius que

85 b/10–11 n'et raviz Jesum : *C2* li a ravi

sente þe / Jewes for to seeke Jhesu yn the movntaygnes, but they fonde / hym not. And whan they wer come a-geyn, they seyde þat / they had ben ouyr-al `and cowde´ not fynde Jhesu. But we / haue foundę Joseph yn hys house yn the cytee of Ara- / mathye. And whan the prynces herde tydynges of Joseph, / they wer passynge gladde and glorefyed hem-self gretly, / for as moche as Joseph was founde. Than the Jewes / gadred hem to-gedre and toke counseyl how they myght / gete Joseph for to speke wyth hym. Than they made a / lettyr for to sende to Joseph yn the maner þat foloweth. /

Worschypful and welbelouyd Joseph of Aramathye, pees / be to the and to alle hem that longen to the. We vndyr- / stonde and know ryght wele that we haue synned yn God / and yn the, and we haue gret merueyle how

5 they *canc. before* cowde; *the interlineation is written above* but we can *canc.*

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deme. Dunc enveierent pur quere Jesus. / E come furent repeiré, distrent : Nus avum quis / Jesu, mes nel poum trover. Mes nus / avum trové Josep en Arimathie. Come / ço oirent les princes des proveires e tot / le pople, si s'esmerveillerent, si loerent Deu que / Josep fu trové. Dunc firent li jueu grant as- / semblé si pristrent conseil cum il peusent mander / Josep pur parler od lui. Dunc escristrent lur / chartres, si lui manderent ces paroles : ⟨**129 c**⟩ Bel sire Joseph, pais seit od tei. Bel sire, bien savum / que pecché avum vers tei e que Deus t'ad / delivré de nostre maligne conseil. Ore vus

32 enveierent : *B3* enveient 34 poum trover : *B2* poun pas trover; *B3* poum pas trover 35 Come : *MS* Come come 38 fu : *B3* ert 39 cum : *B2* comment 39 peusent : *B3* puissent 129 c/3 de nostre maligne conseil : *B3* de noz mains e de nostre maligne consail

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Nichodemu[s] dist. Si envoi- / erent les homes el mont, si ne troverent mie Jesum. Et quant / il furent revenu, si distrent as gius : Nos avons par tot alé, si ne / trovasmes mie Jesum. Mes nos avons trové Joseph en sa cité d'Ari- / mathie. Quant li prince l'oirent dire, si orent grant joie, et glo- / refierent Deu de ce que Joseph estoit trovez. Si s'asemblerent / li giu et distrent : Coment porrons nos amener Joseph et / parler a lui? Si firent u[n]es letres, si manderent Joseph.

Pes / soit o toi et cels qui o toi sont. Nos savons que nos avons pechié / en Deu et en toi, et Dex t'a de nos dilivré. Pes soit a toi, sire Jo- / seph, enorables et amez de tot le pueple.

12 Nichodemus : *MS* Nichodemum 19 unes : *MS* usnes 21 et Dex t'a de nos dilivré : *C2* si vien a nous, car nous cognoissons que nous t'avons grandement mesfait, si nous merveillons molt de ta delivrance et comment tu fus ainsi delivrez de nous

thou / wast sauyd. We wot wele that we tooke a grevouse / counseyl a-yenst the. Wherfor yn the moste freendly / wyse we prey the for any-
20 thynge yn the worlde that þou / wylt come yn-to the cytee of Jerusalem for to schewe / vs how God hath delyuered the oute of prysoun. And pees / be to the.

Than they chase oute .vij. barouns that were / freendes to Joseph, to be sent forth wyth thys message, / and seyde thys wyse vn-to hem: Whan ye
25 come to / Joseph, seyde they, ye schal salew hym from vs, and take / hym thys lettyr, and sey that we sende hym pees. / Than the barouns toke thys lettre and went forthe. / And whan they came befor Joseph, they salewed hym / and toke hym the lettre. Whan Joseph had redde yt, ⟨**267 a**⟩ he seyde: Blessed be the Sone of God, whych hath couered me / vndyr hys wynge. And forth-wyth-al he kyssed þe messengeres, / and resseyued hem wyth gret honour yn-to hys house.

5 And / the next day folowynge he went wyth the messengeres vn- / to

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5 pleise / venir a vos peres e a vos fiz que nus puissum / a vos parler. Pais seit od tei, honurable e[n] / tuit le pople.

Dunc se eslistrent set baruns, / amis Joseph, si lur distrent : Vus irrez a Josep, / si lui aporterez ceste chartre. Cum il vin- / drent a Joseph, sil sa-
10 luerent, si lui donerent / la chartre. E il la list. E cum il l'out lite, si / benesquit Deu, quil out delivré de lur mains [qu'il n'espandirent sun sanc]. / E cum il out ço dit, si reçut mult honurablement / en sa maisun ses messages.

15 Al altre jur si / alerent en Jerusalem. Cume li jeu oirent sa ve- / nue, si

4 *second* a : *B3 om.* 5 en : *MS* e a; *B23* en 6 eslistrent : *B2* eslurent 8 aporterez : *B23* porterez 10 list : *B2* lut 10 il l'out lite : *B2* il l'out lute; *B3* il aveit lite 11 benesquit : *B2* beneesqui; *B3* benequist 11 qu'il . . . sanc : *supplied from B23* 12 mult : *B3 om.* 13 ses : *B23* les

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Dont eslisent il .vii. / homes, amis Joseph, si lor distrent : Quant vos vendroiz a Joseph, / si le nos saluez em pes, si li donez cez letres. Et il
25 s'en alerent. / Et quant il vindrent devant Joseph, si le saluerent, si li done- / rent la chartre. Quant Joseph l'ot leue, si dist : Benoez soit Dex, / qui nos delivra que nostre sancs ne fu espanduz. Beneiez soit Dex, / qui me covri de sor ses eles. Atant besa Joseph les homes, si les / recolli lieement en sa meson.

Lendemain monta sor son che- ⟨**86 a**⟩ val, si ala o cels en Jerusalem.

Jherusalem . . . ⟨**267 b/11**⟩ . . . But whan þe Jewes / herde of the comynge of Joseph of Aramathye, they wer ful / joyful and wente a-yenst hym, seyenge thys wyse at her / metynge: Pees be to the, fadyr Joseph. Than seyde Joseph: / And pees be to alle thys peple. Than euery man kyst hym. / That nyght Nychodem*us* toke Joseph yn-to hys house.

And / the tothyr nyght Annas and Cayphas and Nychodemus / toke hym yn-to the temple and seyde vn-to hym: Confesse / to the peple, and telle vs trowthe of suche thynges as we / wyl aske the. Ffor, s*yr*, thou knowest wele that thou dedyst / bery the body of Jh*es*u Cryst, and also that we closed the yn / a prysou*n*. And whan we came a-geyn, we fonde the not, / whych was to vs a gret merueyle. Wherfor we prey þe now / to telle befor vs alle the trowthe of thy delyueraunce.

267 a/5–267 b/11: *see Introduction, pp. 17–18*

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eissirent tuz encuntre lui, sil saluerent. / E Nichodeme li reçut en sa maisun a grant / honur. Al altre jur Anna, e Caiphas, e / Nichodeme distrent a Joseph : Regeissez / [n]us verité de ço que nus te demanderum. E Joseph / respunt : Volenters. Coment fu ço que vus ne fus- / tes pas trovez en la chambre u fustes en- / clos? Sacez que grant pour e grant merveille en / avum sofferte, ainz que eusum parlé od tei. / Mes ore nus dites coment tu en fus deliveré. /

16 li reçut : *B2* le reçut; *B3* receut le 16 a : *B2* o; *B3* od 19 *first* nus : *MS* vus; *B2* nos; *B3* nus 21 en la chambre : *B3 om.* 22 *first* grant : *B3 om.* 23 eusum : *B3* nus ussum 23 parlé od tei : *B2* parlé o vos; *B3* od tei parlé 24 dites : *B3* di 24 coment : *B3* cum 24 tu en fus : *B2* vos en fustes; *B3* en fus

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Et quant li giu le sorent, si alerent en- / contre, et si distrent : Pes soit en ta venue, pere Joseph. Et Joseph / respondi : La pes nostre Seignor soit o trestot son pueple. Donc le / besierent tuit. Si le mena Nichodemus en sa meson.

L'autre jor / l'en menerent Annas, et Cayphas, et Nichodemus el temple, et si li / distrent : Done confession a Deu en son temple, et si nos di ce que / nos te demanderons. Bons sires, tu as coneu que tu sevelis le cors / Jesu; et quant nos t'eusmes mis en la chartre, nos ne [te] trovasmes / mie; et molt nos en sommes nos merveillié. Mes or dites devant / nos tot ce qu'il est de toi avenu.

86 a/1 le sorent : *C2* sceurent la venue de Joseph 6 a Deu en son temple : *C2* a ton pueple 6–7 et si nos di ce que nos te demanderons : *C2* et si nous di la verité de ce que nous te demanderons 8 te trovasmes : *MS* trtrovasmes

Than / seyde Joseph: Aftyr that ye had closed me wyth-yn the / prysoun, aboute the howre of mydnyght, as y was yn my / prayeres, the foure corneres of the house was lyfte / vp. Than y cast vp myn hede and saw Jhesu, whyche schone / wyth suche a bryghtnes that for þe feere y had of that gret ⟨**268a**⟩ lyght, y felle to the erthe. Than Jhesu toke me by the honde / and lyfte me vp from the erthe, and wyth a sweete dewe / he bedewed my vysage, and forth-wyth-al he wyped yt. Than / he kyssed me and seyde to me thys wyse: Brothyr Joseph, / thou art made clene by the watyr of thy feythe, and thy / synnes be for-yeuen the. Be not aferde, and see what y am. / Than y loked vppon hym and seyde: Ffadyr Hely? Jhesu onswerd / and seyde: Y am not Hely, quod he, but y am Jhesu Cryst, whose / body thou dedyst bery honourably. Than seyde y ageyn: Yf / thou be Jhesu Cryst, schew me the sepulcre that y leyde the / yn. Than he toke me by the honde and brought `me´ to the / place and

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Respundi Joseph e dit : Quant vus me oustes / pris e mis en la chambre, entur mie nuit / sus leva la chambre par les quatre angles, / si vi Jesu si cume fuldre de lumere. E de pour / si chai a tere. E il prist ma main, si me le- / vat de tere, e de rosé arusat mun vis. Pus / si me tert, e baisa, e dist : Joseph, n'aies / pour. Regarde : ço sui jo. E jo l'esgardai, / si dis : Mestre Helias? E il me dist : Jo ne / sui pas Helias, ainz sui Jesus, ki cors / vus ensevelistes. E jo lui dis : Sire, mus- / trez mei le monument u jo vus mis. E / il prist ma main, si m'amena el liu u / jo l'enseveli, si me mustra le

26 chambre : *B23* chartre 28 de pour : *B2* de la poour; *B3* de la pour 29 a : *B3* en 30 vis : *B3* face 32 *second* jo : *B3 om.* 35 ensevelistes : *B3* sevelistes 37 el : *B3* al

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Et Joseph lor dist : Quant vos m'eus- / tes enclos en la chartre, si com j'estoie le jor del sabbat en oroison, / a la mie nuit la meison fu pendue en l'eir de quatre parz. Si / levai le chief, si vi Jesum, resplendissant ausi com grant clarté / de lumiere. Et de la peor que je oi, chai je a terre. Donc si prist / ma main, si me leva de terre, et si m'arosa d'eve, et essuia mon / vis. Et si me beisa, et me dist : Frere Joseph, tu es mondez par l'eve / de ta foi, et ti pechié te sont tuit relessié. N'eies peor, mes amis. / Regarde moi, et si voies qui je sui. Et je le regardé, si li dis : / Mestres, missires Helies? Et il respondi : Je ne sui pas Helyes, / mes je sui Jesu Crist, cui cors tu sevelis enorablement. Et je li dis : / Mostre moi le monument ou je te mis.

schewed me the cendal wher-yn he was wrapped. / Than y knewe wele that yt was Jh*es*u, and felle downe on / knees and worschypped hym, seyenge yn thys wyse: Blessed / be thou that comyst to vysyte me and hast delyuered me. / Than he toke me by the honde and lédde me yn-to þe cyte / of Aramathye and put me yn-to myn house and seyde to / me: Pees be wyth the. And comaunded that y schuld not / go oute of myn house of .xl. dayes; for the Jewes wyl do / gret annoy to my freendes. And now wyl y go speeke / wyth my dyssyples for the saluacyou*n* of the worlde. And / whan he had seyde these wordes, he went hys wey.

But / whan the prynces and the tothyr Jewes herde what Joseph / had seyde, they wer strongly abassched, and for feere that / they had they felle downe to the erthe. Than they seyde: / What sygne ys thys that ys falle yn Jherusalem? For the / knyghtes that kepte the sepulcre of Jh*es*u

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drap u jol / envolupai, e le suaire de sun chef. Dunc / soi jo bien que ço fu Jesu, sil aurai, e dis : Be- / neit seit qui vint el nun nostre Seignur. ⟨**129 d**⟩ Puis si m'amena par la main en Arima- / thie. Puis si me dist : Pais seit od tei. Ne / devant quarante jurs ne eissez de ta mai- / sun. E jo m'en vois a mes deciples.

E si / come les princes des jeus oirent ces paroles, / si chairent a tere cume mort sur lur fa- / ces, e en criant distrent : Deus, quel aventure / est avenu en Israel? Ja conuissum le pere e la / mere Jesu.

41 el nun nostre Seignur : *B3* el nun Deu, nostre Seignur 129 d/1–2 en Arimathie : *B2* a ma maisun en Arimathie; *B3* a mun ostel en Aramathie 2 od : *B3* a 3 ne eissez : *B2* n'esir pas; *B3* ne issir 6 lur : *B3 om.* 7 quel : *B2* quele 8 avenu : *B23* avenue 8–9 Ja . . . Jesu : *B3 om.*

Si me prist par la main, si me / mena au leu, et si me mostra le sidoyne de quoi je l'envolepé. Donc / si conui que ce estoit Jesus, si l'aoré, et si li dis : Tu es benoez, sire / Dex, qui venis a moi, et me visitas, et covris, et delivras. Et il / me tint par la main, si me mena en la cité d'Arimathie, et en / ma meison, si me dist : Pes soit a toi, et si ne va hors de ta me- / son de ci a .xl. jorz, que li giu feront grant enui a mes amis. Je / vois a mes deciples, si parleré a els por la sauveté del monde. / Quant il ot ce dit, si s'en ala.

Et quant li prince et li provoire de la loi ⟨**86 b**⟩ et li autre giu oirent ce que Joseph ot dit, si furent tuit esbahi, / et de la peor que il orent chairent a terre, si s'escrierent et distrent : / Quex signes est ce qui est fez en Israel? Li chevalier qui gardoient le / sepulchre Jesu tesmoignent que il

24 venis . . . delivras : *C2* ez venuz a moy, et si m'as visité et delivré de mes ennemis 86 b/3 Li chevalier : *C2* Car li chevalier

bare wytnesse þ*at* / they sawe an aungel whych seyde that Jh*es*u was rysen from / deth to lyfe. And yn Galylee he schuld be seyn. And yet we / knowe alle ryght wele that he was a man. And also we knowe ⟨**268 b**⟩ hys fadyr and hys modyr, Joseph and Marye. What schul we sey / of thys?

Than spake a Jewe named Levy: Y know ryght wele, / seyd he, the lygne of Jh*es*u, for y haue alweyes be amonge he*m*. / And whan Syme`o´n hadde hym yn hys armes, he seyde these / wordes: Now leue thy s*er*uaunt yn pees, S*yr*, aftyr thy wylle, / ffor myne yghen haue seen thyn helthe, whyche thou haste / apparayled afor thy peple.

Than seyde the Jewes: Let vs / sende to the thre men whych seyden

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Dunc se levat un bon hom, / Levi, si dist : Jo conui del linage [Jesu] tels qui / crienstrent Deu, e od ureisuns aportouent / oblaciuns al temple al Deu de Israel. E quant le / soverein proveire, le dreiturel Simeon, le re- / çuit en ses mains, si dist : Ore lesses tu, bel / Sire, tun serf en pais sulum ta parole. E / benesqui sa mere, Marie, e dist : Je te di / de cest enfant : il ert a mulz de Israel a re- / surrectiun, e a mulz a tribuchement. E mulz / li contredirrunt. E la dolur qu'il aurat ert a / meint joie. E les pensers de mulz quers / serrunt descoverz.

Dunc distrent li jeu / tuit : Enveium pur les tres baruns qui dis- / trent

10 conui : *B3* coneu 10 Jesu : *supplied from B23* 10 tels qui : *B2* cels qui 11 crienstrent : *B3* mult c. 12 oblaciuns al temple : *B2* al temple o.; *B3* lur o. el temple 12 *second* al : *B3 om.* 13 dreiturel : *B23* dreiturier 13–14 reçuit : *B2* reçut; *B3* receut 18 *second* mulz : *B3 om.* 19 contredirrunt : *B3* contredirent 19–20 E la dolur . . . meint joie : *B23* E la dolor (dolur) de sa mort passera comme (cum) espee tun quor 20 pensers : *B3* pensez 21–22 li jeu tuit : *B2* li gieu; *B3* tuit li judeu

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virent l'ange qui dist que il es- / toit resuscitez et qu'en le verroit en Galilee. Et nos trestuit sa- / vons que Jesus estoit [hom], et cognoissons son pere et sa mere, et Jo- / seph et Marie. Que dirons nos encontre ce?

Donc dist as / gieus uns hom qui avoit non Levis : Je cognui bien la lignee / Jesu, et je estoie toz tens o els, et fesiomes oroisons et offren- / des el temple. Et quant Symeon le reçut en ses braz, si dist / a lui, la ou il le tenoit entre ses mains : Sire, or lesses tu ton serf / em pes selonc ta parole, que mi oill ont veu ta santee, que tu apa- / reillas devant la face de toz les poeples.

Et donc distrent tuit / li giu : Envoions a cez trois homes qui distrent

6 hom : *supplied*; *C2* homs 9 et je estoie : *C2* que je estoie 9–10 et fesiomes . . . el temple : *C2 om.* 13 de toz les poeples : *C2* de ton pueple

that they sawe Jhesu / speke to hys dyssyples and aftyrwarde saw hym stye yn- / to heuene . . . / . . . / . . . And whan they wer comen, the Jewes / asked hem yf they saw Jhesu. And they sware by the God / of Ysrael: `they´ sawe hym verely stye vp yn-to heuene. / Than Anna and Cayphas departyd hem and aske`d´ euery- / chone by hym-selfe whedyr they saw Jhesu. And euerychon / sware as they dyd be-fore. Than seyde Anna and Cayphas: / Oure lawe seyth that `yn´ the wytnes of two or thre alle / wordes be beleued. But what schul we sey than? Dyd / not Ennok plese God? And he was rauyssched only by þe / worde of God oute of the sepulcre of Moyses the prophete. / And Jhesu was lyuered to Pylat, and turmented, and men / spytt yn hys vysage, and crowned wyth thornes, and crucy- /

268b/10–12 Than onswerd Annas and Cayphas: Oure lawe seyth that yn the mowthe of two wytnesses alle þe lawe ys beleued *canc. between* hcuene *and* And 14 they: *written above* we *canc.*

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qu'il virent Jesu el munt Olivete / od ses deciples. Come il furent venu, / si lur demanderent : Veistes vus Jesu? E il res- / pundirent : Par le Deu de Israel nus le vei- / mes veirement munter el cel. Dunc vint / Anna e Cayphas sis partirent, e a chescun / par sei demanderent s'il eusent veu Jesu. E / chescun jurat k'il l'aveit veu munter / el cel. Dunc distrent Anna e Cayphas : / Nostre lei dist que le tesmoigne de dous u / de treis est verrei. Mes que dirrum nus? / Done plut Enoc a Deu? E il fu ravi par la par- / ole Deu. [Ne] la sepulture Moyses [ne puet estre trové, ne la mort Helye] le prophete. / E Jesu fu livré a Pilate, e flaelé, e esco- / pié, d'espi-

23 el munt Olivete : *B2* el munt d'O.; *B3* en munt O. 27 el cel : *B3* le cel 32 dist : *B3* deit estre tele 35 Ne : *supplied from B3*; *MS and B2* de 35 ne puet . . . Helye : *supplied from B2; B3* ne estre trovee, ne la mort Helye 36–37 escopié : *B23* escopi

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que il virent / Jesum parler a ses deciples el mont d'Olivete. Quant ce fu fet, et il / furent venu, si distrent : Li Dex Israel est en vie, que nos veismes / apertement Jesum devant toz ses deciples monter es ciex. Et donc / respondirent Annas et Cayphas : Nostre lois dist que [par] la boche de deus tesmoinz ou de trois sera tote parole establé. Mes que dirons nos? / Enoch plot a Deu, et fu raviz es cels; et la sepolture Moyses ne / pot estre trovee. Pilates nos livra Jesum, qui fu batuz et co- / ronez d'espines, et

16–17 nos veismes . . . es ciex : *C2* nous avons veu Jesu parler a ses disciples et puis monter ou ciel 18 par : *supplied*

fyed, and smeten wyth a speere, and aftyr that beryed / by Joseph yn a sepulcre. And now the `seyd Joseph´wytnesseth that he / ys a-lyue. And these thre men also wytnessen that they / saw hym on þe Mownte of Olyvete stye vp yn-to hevene. /

Than seyde Joseph: Yt ys a more merveylous thynge that / Jhesu hath yn the tyme of hys passyoun reysed dyuers dede / men. And dyuers of hem hath be seen yn Jherusalem, whych ⟨**269 a**⟩ ye that ben mysbeleuers haue not yet seene. We`know ryght wel / also that Symeon resseyued Jhesu yn hys armes a lytel chylde yn / the temple, whych was an holy man and had two' sones, Garyus / and Lucyus. And we wer wyth hem at theyr dethe and at theyr / beryenge. Go now and loke yn theyr sepultures. But y knowe / wele they be not there, for they be rysen from deth to lyfe and / ben yn the cytee of Aramathye yn her prayeres. But

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nes coroné, e feru de la lan- / ce, e crucefié al fust, mort e enseveli. / E Josep l'onurable dist qu'il le vit vif. E / les treis baruns distrent qu'il le virent [en munt Olivete od ses disciples] / munter el cel.

Dunc dist Josep a Anna e a ⟨**130 a**⟩ Chaiphas : Ne vus devez mie sulement es- / merveiller qu'il vif muntat el cel, mes / plus devez esmerveiller qu'il resuscitat / de mort, e mulz altres morz fist resu- / citer od lui. E d'icels sunt mulz ve[u]z / en Jerusalem. E tuit savum bien que li benurez / Simeun, le haut proveire, le reçut od ses / mains el temple, e qu'il out dous [fiz], germeins / freres. E nus tuz fumes a lur mort e a lur / sepulture. Ore alez veer a lur monument : / il sunt overt, e il sunt resuscité; e il sunt / en Arimathie, ma cité, u il vivent en o- / reisuns. Iloc les ot

37 la : *B3 om.* 38 al : *B3* el 40 en munt . . . disciples : *supplied from B3; B2* el munt d'Olivete o ses deciples e 41 *second* a : *B23 om.* 130a/2 el : *B2* al 3 devez : *B3* vus devez 5 veuz : *MS and B2* venuz; *B3* veuz 8 el : *B2* al 8 fiz : *supplied from B3* 10 sepulture : *B2* sepulcre 11 *first* il : *B3* e il 11 *third* il : *B3* si

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puis crucefiez et feru de la lance el coste; / et Joseph enseveli son cors el monument, qui ore tesmoigne / que il est vis. Et cist troi home dient que il le virent el mont d'Oli- / vete o ses deciples et monter el ciel.

Et Joseph dist : Plus fet / a merveillier ce que il resuscita plusors autres morz de lor mo- / numenz; que l'en en a plusors veuz en Jerusalem, que voz, mescreanz, / n'avez pas veuz. Et nos trestuit savons que Symeon, qui reçut / Jesum petit enfant entre ses mains el temple, fu molt sainz ⟨**87 a**⟩ hom. Cil Symeon ot deus filz, freres germains, Guerins et Leu- / tins. Et nos fusmes a lor mort et a lor enfoir. Or alez voir lor / monumenz. Je sai de voir que li cors n'i sont pas, ainz sont re- / suscité, et sont en la cité d'Arimathie, si sont en oroisons, et si / ne parolent a nul home, ainz se

they speke / to no creature no more than and they wer dede. Go we fast to / hem, and let vs brynge hem wyth vs yn gret honour to the / temple. And whan we haue asked hem the trowthe, thanne / paraventure they wyl telle vs of the resureccyoun of Jhesu / Cryst and how that he arreysed hem from the dethe.

Than went / they where as these two brethyrn wer byryed, but they fonde / hem not. And forth-wyth-al they went yn-to the cytee of Arama- / thye, whyche ys from [J]herusalem the space of .xxiiij. myle. And / there they fonde hem lyenge yn theyr prayeres. And than they / kyssed hem and brought hem wyth gret worschyp to Jherusalem, / to her synagog[e]. And whan they had schyt fast the dores, they / toke the lawe yn her hondes

269 a/15 Jherusalem: *MS* herusalem *because of a flaw in the paper* 15. .xxiij.: xx *written above* .iiij. 16 lyenge: *written* ly enge *because of a flaw in the paper* 17 yn *canc. before* to 18 synagoge: *MS* synagoges

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l'um crianz e od nul / hom parlant. Mes ore alum a els, e od grant / amur les faimes venir a nus, e sis con- / jurum qu'il nus dient alcune chose de la resur- / recciun Jesu. E cum il oirent ces paroles, si s'esmer- / veilerent tuz. Si alerent Anna, e Caiphas, / e Nichodemus, e Josep, e Gamaliel; e nes tro- / verent pas en lur sepultures.

Dunc si ale- / rent en la cité d'Arimathie. Iloc les trove- / rent en oreisuns od genuilz flecchiz, sis / saluerent od grant reverence. Pus sis bai- / serent, sis menerent [od els] a Jerusalem en lur si- / nagoge. Puis si clostrent les portes e / pristrent la lei nostre Seignur sis conjurerent par /

13 l'um : *B2* un; *B3* hom 14 e : *B3 om.* 17–18 s'esmerveilerent : *B3* s'en merveillerent 20 sepultures : *B2* sepulcres 21 en : *B23* a 21 les : *B3* sis 24 od els : *supplied from B3*; *B2* o els 24 a : *B23* en

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tesent ensi comme mort. Mes / alons tost a els a grant enor, et les amenons el temple. Et / puis que nos les avrons conjuré, par aventure il nos diront de la / resurrection Jesu, et comment il resuscita de mort. Quant li giu / l'oirent, si orent grant joie, si alerent au monument des deus / freres, si n'en troverent nul. Tantost alerent en la cité d'Arima- / tie, qui est loinz de Jerusalem .xl. leves, si troverent cels couchiez / a terre en ouroisons; si les besierent, et les menerent a grant enor / en la cité de Jerusalem, en lor synagoge. Et quant il orent les portes clo- / ses, il pristrent la loi, si la

and coniured hem by the God of / Ysrael and by the God Adonay to telle yf they beleued þat / yt was Jhesu that reysed hem from deth to lyfe and howe he / arreysed hem.

Whan Garyus and Lucyus herde thys coniuracyoun, / they loked bothe vp to heuene and made vppon hem þe sygne / of the crosse and seyden: Yeue vs for to wryte vppon, and we / bothe `wyl telle what' we sawe and herde. And as they desyred, so was / yt done. Than they began to wryte bothe two, the toon a-part / from the tothyr, and seyden:

Ffeyre Syr Jhesu Cryst, the very / arreyser of dede bodyes to the lyfe a-geyn, suffre vs to schew / the secretes of thy dyvyne power, whych thou

20 y *canc. before* to 25 wyl telle what: *written above* that *canc.*

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le Deu Adonay e par le Deu de Israel, qui par la lei / e par les prophetes parla a nos peres, si ço est Jesu, qui vus / resuscita de mort, et coment il vus resuscita. /

Cume il oirent ceste conjureisun, Carinus e E- / leucius, si tremblerent des cors e gienstrent des / quers, si esgarderent vers le cel, e firent sinacle de la croiz en lur langes, e si distrent en- / semble : Donez a chescun `de´ nus un fuil de / parchemin que nus puissum escrivre ço que nus oi- / mes e veimes. E il lur donerent. E il sistrent / chescun par sei, si escristrent e distrent : /

Beal sire Jesu Crist, veire Deu, resuscitere de / morz e veire vie, otriez que nus puissum recun- / ter les secreies overaignes de vostre mort / e de

27 de : *B23 om.*
30–31 Eleucius : *B23* Leucius 34 chescun de nus : *MS* de nus chescun *with transposition signs* 36 E il lur donerent : *B3* E il lur distrent qu'il volenters, si lur donerent 38 de : *B2* des 40 secreies : *B2* secrees; *B3* secrez

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mistrent en lor mains, si les conjurerent / par le Deu Israel et par le Deu Adonay se il . . . ent que ce soit Jesus qui [les] re- / suscita de mort, et coment il resusciterent.

Quant Guerins et Leutins / oirent le conjurement, si tremblerent en lor cuer, si regarderent / emsemble el ciel, si firent le signe de la croiz sor els, si parlerent, et si / lor distrent : Donez nos une devise de chartre, si escrirons ce que / nos veismes et oismes. Et il lor donerent. Et il furent assis si es- / cristrent andui, et si distrent :

Sire Dex Jesu Crist, resurrection des / morz, vie des vivanz, soffre nos dire les sacremenz de ta devi- / ne majesté, que tu as fez par la mort de

87 a/14–16 si les conjurerent . . . resusciterent : *C2* et les conjurerent par le Dieu de Israel et par le Dieu Adonay que il leur dient se il scevent et croient que Jesu le crucifié les ait resuscité de mort 17 si tremblerent en lor cuer : *C2 om.*

hast don by þe / dethe of the crosse. Thou dedyst comaunde to thy servauntes ⟨**269 b**⟩ by Mychel the archaungel that ˙we´ schuld telle / the secretes of thy devyne mageste whych thou / dedyst yn helle. And as we wer there wyth oure fadrys / yn the prysou*n* of derknes, ther came amonge vs / an hasty heete of the sonne, and that royal lyght spredde / a-brode amonge vs. Than Adam, the fadyr of man-kynde, wy*th* / alle the patryarches and prophetes, arysen vp and seyde: / Thys lyght cometh from hym that promysed to sende vs the / euyriastynge lyght. Than cryed Ysaak and seyde: Yt ys þe lyght / of the Sone of God, lyke as y seyde afore

269 b/1 we: *written above* they *canc.*
1–2 no man *canc. between* telle *and* the 4 felle *canc. before* came

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vostre croiz. Kar nus sumes par tei conjuré. ⟨**130 b**⟩ Vus comandastes a nus, vos serfs, que nus ne dussum / recunter les secrez de vostre majesté, que vus feistes / en enfern. Cum nus fumes [en enfern] od nos peres en la / parfundesce de tenebres, hastive chalur de / solail orin e la real lumere s'espandi sur nus. / Aneire le pere de humaine ligne, Adam, od / tuz ses patriarches e od les prophetes, si esleçat / e dist : Ceste lumere est la faitur de pardu- / rable lumere. Dunc se dresçat Ysaias le prophete / e dist : Ço est la lumere del Fiz Deu le Pere, si / cum jo fis quant jo ere

130 b/1 dussum : *B2* deussun; *B3* deiussum 3 en enfern : *supplied from B23* 4 parfundesce : *B2* profundesce 4 *first* de : *B23* des 4–5 de solail orin : *B2* del soleil orin; *B23* del orin soleil 7 ses : *B2* les; *B3* le 7 si : *B2* se; *B3 om.* 8 e : *B3* si 8 la faitur : *B2* le faitor; *B3* la faiture 8–9 de pardurable lumere : *B2* de la pardurable lumiere; *B3* de la pardurable lumere 9 se dresçat : *B23* s'escria 10 e : *B23* si 11 fis : *B23* dis

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ta croiz. Car nos somes conju- / ré par toi a parler de toi. Tu comandas a tes sers, par Michiel l'an- / ge, que il ne racontassent a nul home les segrez de ta devine / majesté que tu feis en enfer. Si com nos i estions mis o toz nos / peres en la parfonde oscurté des teniebres, tantost fu fete en la / lumiere del soleill une roiaus lumiere qui resclarci sor nos. Isne- / lement Adans, li peres de l'umaine lignee, o tot les patriarches ⟨**87 b**⟩ et les prophetes s'esleescerent et si distrent : Ceste lumiere est de par / celui qui nos promist a envoier sa parmenable lumiere. Et Ysaias / s'escria, et si dist : Cist est la lumiere del Pere, le Filz Deu, si com je /

87 b/1 s'esleescerent : *C2* se leverent 2 Ysaias : *C2* Ysaac 3 la lumiere del Pere, le Filz Deu : *C2* la lumiere du Filz Dieu

thys tyme, whan y / was yn the londe of ȝabulon and yn the londe of Nepta- / lym be-yende the flum Jordan: The peple that seten y*n* derknes / haue seene a gret lyght. And the lyght ys `borne to´ hem that / dwellen yn the schadow of dethe. And now yt ys comen and / hath schyned vppon vs.

And as we wer alle joyful of the / lyght that schone vppon vs, came forthe oure fadyr Symeon / and seyde wyth a gret joye: Lete vs gloryfye oure Lorde / Jh*es*u Cryst, the Sone of God, whych y helde a lytyl chylde be-twene / myn armes yn þe temple. And than y seyde these wordys: Myne / yghen hath seen thyn helthe, whych thou hast appareyled to þe / syght of alle peple. And whan the companye of sayntes herd / thys, they made gret joye.

11 erthe *canc. before* the londe of ȝ. 13 borne to: *written above* hyd from *canc.*

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vif en tere : Le pople / qui seit el umbre de mort vit grant lumere, / e ele resplendira sur els. E ore est avenue e / resplendi sur nus seanz en mort.

E cum nus avi- / um grant joie de la lumere qui resplendisseit / sur nus, nostre pere Symeun esjoissant dit a tuz : / Glorefiez Crist nostre Seignur, le Fiz Deu. Kar jol / reçui en mes mains al temple, e par le Seint / Espirit si lui dis : Ore virent mi oil, bel Sire, / la tue salu, que vus aparillastes [en le reguard] de tuit pople. / Quant ço oit, la compaignie des seinz s'esjoid / plus.

12 seit : *B2* seet; *B3* seed 12 el umbre de mort : *B2* al umbre el regne de mort; *B3* en regne de umbre de mort 13 avenue : *B2* venue 13–14 e resplendi : *B2* la resplendisor 14–15 avium : *B2* eusmes; *B3* eusum 17 Crist nostre Seignur : *B3* cist nostre sire Seignur 18 reçui : *B3* receu 18 al : *B23* el 20 en le reguard : *supplied from B3* 20 tuit pople : *B3* tut le pople 21 ço : *B3 om.* 21 s'esjoid : *B23* si s'esjoi

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dis devant quant je estoie en vie en cez terres : En la terre Za- / bulon et la terre Neptalim en la marine outre le flum Jor- / dain li pueples qui seoit en teniebres vit la grant lumiere, / et la lumiere est nee a cels qui habitent en l'ombre de mort. Or / est ele venue si reclarcist sor nos.

Et ensi com nos menions joie de / la lumiere qui sor nos luisoit, si vint nostre pere Simeon, si dist / a grant joie : Glorefiez nostre Seignor Jesu Crist, le Fill Deu, que je le re- / çui enfant en mes mains el temple, et si dis a lui : Mi oill ont / veue ta santee, que tu apareillas el regart de totes ġenz. / Quant la grant compaignie de sainz oi ce, si ot grant joie.

10 *second* le : *C2 om.*

Than cam forth a man lyke as he / had ben an heremyte. And they asked hym what he was. He / onswerde and seyde: Y am a prophete of the hyghe and / myghty Lorde, whych went be-fore hys face to make redy a- / yenst hys comynge the weys, and to yeue vndyrstondynge / to the helthe of hys peple for remyssyoun of her synnes. And / whan y sawe hym come to me, y was enspyred wyth the Holy / Goost and seyde: Lo here the Lambe of God. Lo, here ys he / that schal wassche a-wey the synnes of þe worlde. And ⟨**270 a**⟩ than was he baptyȝed yn the fflum Jourdan. And forth-wyth-al cam / downe the Holy Goost vppon hym yn the lyknes of a dowue, and y / herde a voyse of hevene sey: Thys ys my dere Sone, yn whome y / am gretly plesed. And now am y come afor hys face for to / telle you that he wyl vysyte hem that sytten yn derknes and / yn the schadow of dethe.

Dunc s'escria Johan, si dist : Jo sui Johan, / voiz e prophete Deu le treshaltime. Jo alai de- / vant lui pur aparailler sa veie, e pur doner / science de salu. E quant jol vi, si dis : Veez ci / l'Aignel Deu qui tout les pecchez del mund. / E jol baptizai el flum Jordan. E jo vi le Se- / int Espirit decendre sur lui en la guise de / colum, e jo oi la voiz del cel qui dist : Icist est / mun cher Fiz, qui mult plut a mei. Ore sui jo / venu devant sa face, e ça sui decendu a vus / pur anuncier vus qu'il visitera nus que se[i]um / es tenebres e en umbre de mort.

23 treshaltime : *B2* tressaintisme 28 la : *B2 om.*
30 mun : *B23* mis 32 que : *B23* qui 32 seium : *MS* seuum; *B2* seun; *B3* seium
33 es : *B23* en

Aprés / ce vint uns hom ausint com hermites. Si li demanderent / tuit qui il estoit. Et il respondi : Je sui Johans, une voiz et prophe- / tes del haut Seignor, qui ala devant la face de son avene- / ment apareillier ses voies et doner science de salu a son / pueple, en remission des pechiez. Et quant je le vi venir a moi, / si fui espris del Saint Esperit, si li dis : Veez ci l'Engnel Deu. Ve- / ez celui qui lavera les pechiez del monde. Si le baptiza[i] el / flun Jordain. Et si vi le Seint Esperit de sor lui en semblanz / de colonp, et si oi la voiz del ciel dire : Cist est mi Filz, qui molt / me plest. Et je sui venuz devant lui por annoncier a vos / que li Filz vient de haut por nos visiter, qui seions es teniebres / et en ombre de mort.

20 le baptizai : *MS* le baptiza; *C2* l'ay baptizé

And whan oure ffadyr Adam, þe fyrst / man that euyr was fourmed, herde that he was baptyȝed, / than seyde he to hys sone Seth: Telle on, quod he, to the patry- / arches and the prophetys what thou herdest Mychel the / archaungel sey, whan y sent the to the ȝatys of par`a´dyse / for to prey oure Lorde that he wold sende me hys aungel for / to comfort me, and that he wolde sende me of the oyle / of myserycorde for to annoynte wyth my body whan y wer / seeke. Than seyde Seth: Whan that y preyed to our Lorde / at the ȝatys of paradyse, the archaungel Mychel seyde vn- / to me: God hath sent me to the, and y bydde the that thou / travayle no more for to prey for the getynge of the oyle of / mercy, for thou

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E cum / nostre premerein pere, Adam, oid qu'il fu bap- / tizé el flum Jordan, si dit a sun fiz Seth : / Cuntez a ces fiz, as patriarches e as prophetes, / ço que sein Michel l'angele te dist, quant jo / t'enveiai as portes de parais pur prier nostre Seignur / qu'il m'enveiast sun angle qui me donast / oile de misericorde pur oindre mun cors / quant jo fui malade. Dunc se aproça Seth as ⟨**130 c**⟩ patriarches e as prophetes, si dist : Cum jo fui as / portes de parais preant Deu, dunc vint / sein Michel l'angele, si me dist : Jo / sui enveié a tei de par Deu, qui sui establi / sur les homes. Ne te estot pas labu- / rer en plorant pur preer l'oille de mi- / sericorde a oindre

34 premerein : *B2* premier 36 Cuntez : *B23* Cunte 36 ces : *B3* tes 37 sein : *B2* saint; *B3* seint 37 l'angele : *B2 om.* 37 te : *B3 om.* 38 t'enveiai : *B3* renveiai 38 prier : *B2* deprier; *B3* depreier 40 oile de misericorde : *B3* oile de arbre de misericorde 41 se aproça : *B2* si aproça; *B3* s'aprosça 130 c/2 preant : *B3* depreant 5 sur les homes : *B3* sur home 5 Ne te estot : *B23* Ne t'estuet 7 a oindre : *MS* pur a oindre; *B23* a oindre

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Et quant Adans, li premerains formez, oi / ce que il avoit esté baptiziez, si dist a Seth, son fill : Raconte / à tes filz, as patriarches [et] as prophetes, ce que tu oz dire Michiel / l'ange, quant je t'envoié as portes de paradis, por ce que tu proias- / ses nostre Seignor que il m'envoiast son ange, et si te donast de l'ui- ⟨**88 a**⟩ le de l'arbre de misericorde, donc tu oindroies mon cors quant / j'estoie malades. Et donc dist Seth : Si com je prioie nostre Seignor / as portes de paradis, Michex li ange me dist : Dex m'a en- / voié a toi. Je te di : Ne te travaille de prier por l'uile de mise- / ricorde, de quoi tu oignes Adam, ton pere; que tu n'en porroies /

27 et : *supplied from C2* 27 oz : *C2* ouys

mayst be no meene haue yt vn-to the tyme the last dayes ben accomplysscheđ, that ys to sey fyve / thouȝand and fyve hondred yere. Ffor at that tyme schal come / the Sone of God vn-to the erthe for to arreyse vp the body of / Adam and the bodyes of holy men. And Jh*es*u schal be baptyȝed / yn the fflum Jourdan. And whan he ys ysseved oute of the / watyr, than schal he anoynte wyth the oyle of myserycorde / alle hem that beleuen yn hym. And alle suche as schulle be / wasschen yn the watyr of the Holy Goost schul come the the / perdurable lyfe. Than Jh*es*u Cryst, the Sone of God, schal dessende / vn-to helle, and than he schal sette thy fadyr Adam yn þe tree / of myserycorde.

And whan the patryarches and þe prophetes ⟨**270 b**⟩ herde Seth sey these wordys, they wer passynge joyful therof. /

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tun pere Adam pur / l'enfermeté de sun cors. Kar en nule / manere nel purras aveir devant les der- / reins tens, quant serrunt acumpliz des / les comencemenz del munde tresque al In- / carnaciun de Crist cinc mile e cinc / cenz anz. Dunc vendrat en tere le tres- / hautime Fiz Deu, Jesu Crist, pur resusciter / le cors Adam e des altres morz. E il / serra baptizez el flum Jordan. Dunc [si] / uindra del oille de misericorde tuz ce- / ls qui crerrunt en lui e qui serrunt a rege- / nerer del eve e del Seint Espirit en vie / parmanable. Dunc decendra en enfern le / trescher Fiz Deu, Jesu Crist, si merra / Adam, tun pere, al arbre de misericorde. /

Quant ço oirent les patriarches e les prophetes, / si se esjoirent mult.

8 l'enfermeté : *B2* l'enferté 9 nel : *B2* ne la 10 quant : *B2* qui 11 les comencemenz : *B23* le commencement 11 tresque al Incarnaciun : *B3* desqu'al I. 13–14 treshautime : *B2* tressaintisme; *B3* tresamé 16 si : *MS* le; *B2* si; *B3* se 20 en : *B2* a 23 les patriarches : *B3* tuz le p. 24 se esjoirent . . . cume il : *B3 om.*

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en nule maniere avoir de ci as darriens jorz, quant acompli / seront $.\overset{M}{v}.$ et $.\overset{C}{v}.$ anz. Donc vendra de sor terre li Filz Deu, Jesu / Crist, resusciter le cors Adam et le[s] cors de ses sainz homes. Et / il sera baptiez el flum Jordain. Et quanz il sera issuz de l'eve, donc / oindra il de l'uile de misericorde cex qui en lui crerront. Et donc / descendra li Filz Deu en enfer, si meinra ton pere Adam en para- / dis a l'arbre de misericorde.

Quant li patriarche l'oirent, molt grant / joie en orent, et li prophete.

88 a/8 les : *MS* le

Than came Sathanas, the prynce and dustre of dethe, to the / prynces of the turmentes of helle and seyde vn-to hem: Make / you redy to res-
seyue Jhesu, whych glorefyeth hym-self yn erthe / and seyth that he ys the Sone of God. And yet he ys a man þat / douteth the dethe, and calleth hym-selfe mastyr a-yenst dethe. / He hath don me many harmys: ffor the blynde men, the lame / men, the deef men, the dombe men and the meseles that y / haue made, he hath heled hem only by hys worde; and the / dede men that y had brought hedyr, he hath areysed hem and / made hem to lyue ageyn.

Than answerd the prynces of / turmentys vn-to Sathan and asked what was he that was so / myghty yn hys worde, and ys a man that dredeth the dethe. / Alle the myghty men of the erthe that thou hast brought / hyder, they be fast bounden vnder my power. Yf thou be as / myghty a[s] þat

270 b/16 as: *MS* at

E si cume il s'esjoirent, / dunt vint Sathan, le prince e dustre de / mort, si dist a Enfern : Aparail tei de re- / ceivre Jesu Crist, le Fiz Deu, qui s'est glorefié, / e home fu, cremant mort, quant il dit : / M'alme est triste desqu'a la mort. Ço est celui / qui en ad toleit ceus que jo avei fait cieus, / e clops, e curvés, e leprus. E il par parole les / sana. E les morz que jo te amenai, il les / traist vifs de tei.

Dunc respundi Enfern e / dist a Satan, le prince d'enfern : E qui est cest / puissant home, cremant mort. Tuiz les / puissanz en tere sunt subjez a mei e a / ma poeste que tu m'amenas par ta poeste. / N'ies tu dunc si puis-

25 dustre : *B23* le duitre 28 e : *B2 om.* 29 desqu'a : *B2* tresque a 29 Co : *B3* Il 30 en ad toleit : *B2* m'a toleit; *B3* me tolit 30 avei : *B23* aveie 33 e : *B3* si 36 en tere : *B2* de terre; *B3* que sunt en tere 36 subjez : *B3* susgez 36 a mei e : *B23 om.* 37 m'amenas : *B2* m'ameines; *B3* menas 38 N'ies : *MS* Ni es; *B2* N'ies; *B3* Ne ies

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Et ensi com il menoient lor joie, Sa- / tan, li princes d'enfer et mestres, dist as mestres des tormenz : / Aparelle toi, si reçoif Jesum, qui se glorefie estre Filz Deu; et si est hom, / cremant la mort, et si dist : M'ame est tristre contre la mort. / Et si a fet de max m[o]lt encontre moi : que cels que j'ai fet aveugles, / et clos, et meseax a il sanez par sa parole; et les morz que je ai ame- / nez a toi, il les a remis en vie.

Li pri[n]ce des tormenz respon- / di a Sathan : Qui est cil si puissanz en parole, qui home est do- / tanz la mort? Toz cels qui sont poissanz en terre que tu as a / moi amenez liez, il sont en ma poeste lié. Se tu es si pois-

14 as mestres : *C2* au maistre 15 si reçoif : *C2* pour recevoir 17 molt : *MS* mlt 19 prince : *MS* price

Jhesu whyche `ys´ a-yenst þe, dyffende thyself / a-yenst hym. And the prynce seyde: Yf he be so myghty yn / hys humanyte as thou seyst, y telle the for serteyn that he / ys than so myghty yn dyvyne[te] that no-thynge may compare / a-yenst hym. And yf he sey that he dredeth the dethe, yn / that he hath begyled the and hurt the; and yf þou brynge / hym hyder, yt schal be to oure hurte. Than onswerde / Sathan to þe prynce of turmentys: Why doutes thou / to resseyue Jhesu, myn aduersary and thyn? The prynce / seyde: For y haue assayed hym. Than seyd Sathan: Y haue / sette the Jewes a-yenst hym. Y made redy the spere for / to smyte hym, and the wode for to crucyfye hym, and the / nayles for to nayle hym, and eysel and galle for to make / hym drynke. And he schal dey yn schort space, and than / schal y brynge hym to the, bounde bothe hand and foote.

16 ys *canc. before* whyche 19 dyvynete: *MS* dyvyne

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sant cume cel home, / Jesu, qui crent mort e est encuntre ta poeste? / Si il est tel si puissant en humanité, dunc / te di jo qu'il est tuit puissant en deité e / que la sue puissance nul ne pot contre ester. ⟨**130 d**⟩ Ço qu'il dist qu'il crent mort, par ço te volt de- / ceivre, e ço lui ert pardurable glorie. Res- / pundi Satan e dist a Enfern : Que dou- / tes tu a receivre Jesu, mun adversaire e le / ton? Ja l'ai jo tempté. E mun anciene / pople des jueus ai jo commu par ire enver / lui, si ai la lance agoissé pur lui ferir, si ai / mellé le fel od l'eisil pur doner lui a beire, / e si ai apareillé le fust pur lui crucefier e / les cloues pur lui clouficher. E proceinement / si murrat, e jol amerrai sugget a mei / e a tei.

39 encuntre : *B3* cuntre 41 est : *B3 om.* 42 que : *B23* a 42 contre ester : *B23* contrester 130 d/3 dist a : *B3 om.* 3 e dist a Enfern : *B2* a Enfer, e dist 5 E : *B3* En 5 anciene : *B23* ancien 6 commu : *B2* commeu; *B3* commou 6 enver : *B3* vers 7 agoissé : *B2* aguisié; *B3* aguisé 8 mellé : *B2* maislé : *B3* medlé 8 od l'eisil : *B2* e l'aissil; *B3* el aisil 10 clouficher : *B3* cloifier 11 jol amerrai : *B3* joe l'en merrai

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/ sanz, qui est cil Jesus qui est encontre toi? Se il est si poissanz en / humanité, je te di que si est il en devinité que nus ne porra estre / encontre lui. Et se il dist qu'il crient la mort, il te veut dece- / voir, et domage t'en avendra toz jorz. Et Sathan respondi : / Por quoi criens tu a recevoir Jesum, mon aversaire et le tuen? / Que je l'ai essaié. Et les giues ai je fet correcier envers lui, / et aparellier la lance por lui ferir. Et le fust ai je appareillié ⟨**88 b**⟩ por lui crucefier, et les clox por lui atachier. Et si ai apareillié le / fiel et l'aisill por lui abevrer. Et il morra par tens, si le t'amerrai / lié.

⟨271 a⟩ Than seyde the prynce to Sathan: Y know by that thou seyst that thys / ys he that schal be oure dethe. Than seyd Sathan: What ys he that / may do suche thynges? The prynce onswerde: Paraventure, seyde / he, yt ys the same that reysed Lazar by hys worde, whyche y helde / yn prysoun. Yet he lay stynkynge .iiij. dayes yn hys grave be-fore. / Than seyde Sathan: Yt ys verely the same. Whan the prynce of / turmentes and of wrecchednes herde hym sey so, he seyde vn-to / Sathanas: Y coniure the by thy vertues and be myne that þou / brynge hym not to me. Ffor whan y herde the comaundement of / hys worde y trembled for feer, and my meyne also. And y myght / no lenger kepe Lazar, but went hys wey as he had ben a qwykke / aungel oute of oure boondes. Trowest thou than

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Respundi Enfern, si dit : Tu me / diz qu'il traist de mei les morz. E mult unt / esté mort qui de mei sunt trait par preeres des / sainz homes; e Deu omnipotent les me to- / lit. E qui est cest Jesu qui les morz ad trait de / mei, ne mie par preeres fors sul par parole? / Pot cel estre que ço est celui que resuscita La- / zarum, que teneie mort puant de qua- / tres jurs; e il le l[i]verat a vie par la force / de sa parole? E respundi Satan, si dist : / Ço est cel Jesus. Quant ço oit Enfern, si dit : Jo / te conjur par les tues vertuz e par les meies que / tu nel ameines a mei. Kar quant jo oi / la parole de sun comandement, jo tremblai / tuit esbai de pour, e totes [mes] felonesses / overaingnes sunt troblees od mei. Ne nus / ne poumes pas tenir Lazarum, mais / il s'escust [c]ume aigle, si sailli ignelement

13–14 E mult . . . mort : *B3 om.* 14 des : *B3* de 17 sul par parole : *B3* par sul parole 18 *first* que : *B2 om.* 18 *second* que: *B23* qui 19 puant : *B3* pudlent 20 liverat : *MS* leverat; *B2* livra; *B3* liverat 21 si : *B3* e 24 tu nel : *B23* tu pas nel 25 jo : *B3* si 26 totes mes : *MS* de totes; *B23* totes (tutes) mes 27 nus : *B2 om.* 28 poumes : *B2* peusmes; *B3* puemes 28 tenir : *B23* retenir 29 s'escust cume : *MS* sescustume; *B2* s'escost comme; *B3* s'escust cum 29 sailli : *B3* s'en sailli

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Et li princes respondi : Ensi com tu m'as dit, ce est il qui [m']a tolu / les morz. Qui est qui par sa parole puet fere tex choses? **Par aven- / ture ce est cil qui Ladres avoit esté .iiij. jorz que je tenoie lié / en ma prison rendi la vie par sa parole.** Et Sathan res- / pondi : Ce est il, cil Jesus. Quant li prince des tormenz l'oi, si dist : Je / te congur par tes vertuz que tu ne l'amaines mie a moi. Car / quant j'oi le comandement de sa parole, je tremblé de peor, et tuit / mi felon sergant o moi. Si ne poismes retenir le Ladre, einz / s'en ala ausint com un egle, si se leva et oisi de noz liens.

88 b/3 m'a : *MS* t'a; *C2* m'a 5 esté : *MS* esté esté 6 *there is a wide space between* sa *and* parole

to holde hym, / whyle hys *ser*uaunt `ys´ of such power, that taketh what hym lust fro*m* / vs only by the vertu of hys worde? Know for *ser*teyn that and / thou brynge hym a-monge vs that ys so myghty and so seure / yn mannens nature, y telle the, Sathan, that alle these þ*a*t / be bounde yendyr, he wyl fette hem from vs and brynge / hem to the perdurable lyfe.

And as they speken thus to- / gedre, ther came a voyse as yt had ben a thondyr þ*a*t seyde: / O ye prynces, open youre ȝates that the Kynge of glorye / may entre. Than seyd the prynce of helle to Sathan: Yf / thou be stronge yn batayle, goo and feyght w*yth* Jh*es*u. / Than he drofe Sathan

271 a/22 feygh *canc. before* feyght 23 brake *canc. before* he

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/ de nus. E cele tere qui teneit le mortel cors / de Lazre aneire le rendi vif. E pur ço / sai jo que cel home que ço pot faire est fort / Deu [par comandement,] puissant en humanité, e par lui serra / salvé humeigne ligne. [E si vus le m'amenez, tuz cels qui si sunt en cruel chartre enclos e eisterent de lienz de pecché deslierat e a la vie de sa deité les amerrat.]

E cume Satan / e Enfern parlouent issi entre els, si oi- / rent une voiz cume tonere e espiritel cri, / disant : Overez vos portes, princes d'enfer, / si entrat li Reis de glorie. E cume ço oit / Enfern, si dist a Satan : Departez vus de mei, / si t'en is fors de mes seges. Si tu es mal- / veis cumbatur,

30 tere : *B3 om.* 32 jo : *B3 om.* 33 par comandement : *supplied from B3, where, however, it is placed after* puissant; *cf.* deus fortis est in imperio, potens in humanitate, et salvator generis humani 34 E si . . . amerrat : *supplied from B3* 35 parlouent : *B3* parolent 38 entrat : *B2* entrera; *B3* entra 39 Departez vus : *B2* Depart tei 40–41 malveis : *MS* malveis es; *B2* maes; *B3* malveis

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Et la terre / ou il gesoit `morz´ ovri, et ensi fu il vis. Cuides tu donc retenir le seig- / nor qui son serf nos toli maugré nos par la vertu de sa parole? / Sachiez sanz dotance, se tu amaines ça celui qui si est puissanz / et qui est sauverres de l'umaine lignee, je te di, Sathan, que tuit cil qui / sont enclos en nostre chartre [et sont contraint] par les liens de lor pechiez, il seront / par lui deslié et seront mené a la parmenable vie.

Et ensi com il / parloient, si vint une voiz, ausint com un tonoirre, del Saint / Esperit, et si dist : *Atollite portas, principes, vestras, et elevamini / porte eternales, et introibit Rex glorie.* O vos princes, ovrez voz / portes, si i enterra li Rois de gloire. Quant li princes d'enfer l'oi, / si dist a Sathan : Va ensus de moi. Se tu es forz combatierres, / si te combat ad

16 et sont contraint : *supplied from C2*

oute and seyde to hys offycers: / Schet fast the brasen ȝatys and sette vppon hem gret lokkes / of yren, and let vs stonde styfly ageyn that we be not ta- / kyn wyth the prey that we haue.

Whan the company of sayn- / tes he`r´de thys, they cryed to Helle and seyde: Opyn youre / ȝates and let yn the Kynge of glorye. Than cryed Dauyd / the prophete and seyde: Whan y was quykke, than seyde ⟨**271 b**⟩ y befor `the´ myserycorde of oure Lorde yn reioysynge of hym / and of hys merveyles that he schuld do to the sones of men. / Ffor y seyde he schuld destroye the brasyn ȝatys, and the closures / of helle he schuld breke, and delyuer hem from the wey of her / ffellonye. Than seyde Ysaak to alle the sayntes: Whan y was / quykke on erthe, the dede

271 b/1 the: *written above* hys *canc.*

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cument purras cumba- / tre od Jesu? Puis sil chaça fors, si dist a ⟨**131 a**⟩ ses malveis overaignes : Cloez vos portes / d'areim, si i metez vos serures de fer, e / encuntre estez forment que nus ne seium / pris od nostre preie que nus tenum.

Come / ço oid la cumpaignie des seinz, si escria / Enfern, si dist : Uvere tes portes e laisse / entrer le Rei de glorie. Dunc s'escria David / [le prophete,] e dit : Quant jo ere vif, dunc dis jo ço devant : / Les miseri- cordes nostre Seignur regeissent / a lui, e ses merveilles as fiz des homes. / Kar il destruit les portes d'areim, e les / clostures [de fer] depeççа, e sis delive- / ra de la veie de lur felunie. E en aprés / dist Ysaye a tuz les sains : Dune vus dis / jo quant jo ere vif en tere : Li morz qui sunt

41–42 purras cumbatre : *B3* te combateras tu 131 a/1 malveis : *B2* maesses; *B3* ? malveissos 2–3 e encuntre : *MS* e e encuntre 3 encuntre estez : *B2* contrestez; *B3* contresteiez 3 nus : *B2 om.* 5 oid : *B2* oi; *B3* oie 5 des : *B3* de 6 Uvere : *B2* Oivre; *B3* Ovre 7 le prophete : *supplied from B2* 8 dunc dis jo ço devant : *B2* dunne dis jeo ço devant; *B3* dun ne vus di jo devant 12 clostures : *B3* cloistres 12 de fer : *MS* d'enfern; *B2* d'enfer; *B3* de fer 15 *second* jo : *B3 om.*

Jesum, li Roi de gloire. Si geta Sathan des sieges, / et si dist a ses felons sergenz : Cloez voz portes, et si vos combatez / durement que vos ne soiez mis en parmenable chaitivoison.

Quant / li saint oirent ce, si distrent as deable : Chaitis, ovrez vos por- / tes, si enterra li Rois de gloire. Donc s'escria David, si dist : Donc ne / ne prophetizai je quant je estoie vis en terre, et si dis : *Quia hec est / dies quam fecit Dominus, exultemus et letemur in ea.* Que ce est ci li jorz que ⟨**89 a**⟩ nostre Sires fist, esjoissons nos, et si menons joie. Et aprés ce Ysayes dist / a toz les sainz : Dont ne vos dis je quant j'estoie vis : Li mort

89 a/1 C *canc. before* Ysayes

men that wer beryed yn her graues / rysen vp ageyn, and they that wer vppon the erthe reioyssed / hem-selfes, ffor the dewe of oure Lorde was to hem helthe. / And a-nothyr tyme y seyde: Dethe wher ys now thy prykke, / and where ys now thy vyctorye?

Whan the sayntes herde / Ysaake sey these wordes, they seyde to Helle: Thou þat arte / ouyrcomen, opyn thy ȝates, for from hens-forwarde thou / schalt lakke thy power. And at a-nothyr tyme they cryed / lyke a voyse of thondyr and seyden: Open the ȝatys, ye / pryncys of helle, and the Kynge of glorye schal entre / yn. Than seyde Dauyd to Helle: Thy`s´ cry and thys noyse / y know ryght wel, ffor yt ys the stronge and myghty

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/ es monumenz releverunt, e cels qui sunt / en tere s'esjoirunt, kar la rusé nostre / Seignur est lur santé. E altre feie [dis] : Mort, / u est ore tun agoillun, u est ore ta victoire? /

Quant [ço] oirent li saint de Ysaye, si distrent a En- / fern : Tu vencu, overe tes portes, kar des- / ore serras nun puissant. E altre feiz cri- / erent od voiz come tonere, e distrent : Uve- / rez tes portes, prince d'enfern, si entrat li / Reis de glorie. Quant Enfern oit qu'il ourent / dous feiz crié, si cume nel oit pas si dit : / Qui est cel Rei de glorie? E dist Davi a Enfern : / Icest cri e cest voiz conui jo bien, kar ço est / le fort Rei e puissant en

15–16 qui . . . cels : *B3 om.* 17 nostre Seignur : *B3* de n. S. 18 santé : *B3* sanité 18 feie dis : *MS* feiedes; *B2* fiee dis; *B3* feit si dis 19 *second* u : *B3* e u 20 ço : *supplied*; *B2* ceo; *B3* çoe 24 tes : *B23* vos 24 prince : *B23* princes 24 entrat : *B2* entrera; *B3* entra 26 nel : *B3* n'en 28 conui : *B2* conois; *B3* conuis 29 Rei : *B2* Seignor; *B3* Seignur 29 puissant : *B23* le p.

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se leve- / ront, et cil qui gisent es monumenz resusciteront, et cil qui sont / en terre s'esjoiront. Et encore dis je : Morz, ou est tis aguillons? / Enfers, ou est ta victoire?

Quant li saint oirent Ysaie ce dire, si / distrent au prince d'enfer : Oevre tes portes, que tu seras ore tenuz / en liens, ne ne te porras aidier. Et puis dist derechief la voiz : / *Tollite portas, principes, vestras,* et ensi com je ai dit devant. Quant li / princes oi ce que la voiz avoit crié deu foiz, si dist ausint com s'il / ne seust que ce fust : *Quis est iste Rex glorie?* Qui est cist Rois de gloi- / re? Et David si dist : Je cognois bien cez paroles, que je les prophe- / tizai. Et si te dirai que je dis aprés : *Dominus fortis et potens, Dominus po- / tens in prelio, ipse est Rex glorie. Et ipse Dominus de celo in terris prospexit / ut audiret gemitus conpeditorum, ut solveret filios interemptorum.* / Li Sires forz et puissanz, li Sires puissanz

Lorde / yn batayle. And he ys Kynge of glorye and Lorde of hevene, / whych loked yn-to erthe to here the weymentynge of / synners, and wyl delyuer the chyldren þat ben bought. / Therfor, thou stynkynge Helle, open thy ȝatys and lete yn / the Kynge of glorye, God of mageste yn the forme of man, / whych schal make lyght the perdurable derknes, and / schal ouyrcome the deuylles power and vysyte vs / sayntes yn derknes . . . / . . . / . . . / . . . / . . . / . . .

25–30 *after* derknes *is cancelled* Whan Helle and Dethe herd thys wyth her cruel werkes and her cruel mynystrys, they wer sore aferde yn theyr ryalte, whan they saw so grete a lyght. And sodeynly they sawe Jhesu Cryst sytte yn her seeges. Than they cryed and seyde: Of the we be ouyrcome. What art thou that schewest to oure Lorde oure confessyoun?

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bataille. E il est / Rei de glorie. E il, li Sires, del cel esguarda / en tere pur oir le gemissement des enpec- / chez e qu'il deliast les fiz de **mesachatez**. / E tu, tresvil e trespullent Enfern, overe tes / portes ore, si entera li Reis de glorie. E / come Davi diseit ore ces paroles a Enfern, / este vus si survint li Rei de glorie, Deu de ma- / jesté en furme d'ume, qui les pardurables / [tenebres] enluminat e les nu[n desliables] / nus desfist par l'aie de sa nent vencue force, / e nus se[a]nz en tenebres des deliz visita. E / cume ço oid Enfern e Mort od lur fe- / lunesses overaignes e od lur cruels ⟨**131 b**⟩ ministres, si s'esponterent en propre realtez, / cum il virent la lumere de si grant clarté. E / quant il virent Crist sudeement ser en lur / seges, si escrierent, e distrent : Nus sumes / de tei vencuz. Ki es tu qui mustres a nostre Se- / ignur nostre confessiun? Ki es tu [qui] sanz

30 il : *B3 om.*
30 del cel : *B3* del ciel des ciels 32 de mesachatez : *MS* demesachatez; *B2* des meschatez; *B3* des mes achatez 34 entera : *B2* entrera; *B3* entra 36 este vus : *B2* etesvos 38 tenebres : *supplied from B23* 38 nun desliables : *MS* nuns des des deables; *B2* nient desnoables; *B3* nundesliables 39 nus : *B2* nos; *B3* niuz 39 nent vencue : *B3* nunvencue 40 seanz : *MS* senz; *B2* seanz; *B3* seant 40 en : *B2* es 131 b/6 qui : *supplied from B23*

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en batalle, il est Rois / de gloire. Et il, [li] Sires, regardera des cels en terre por ce qu'il oist / les complaintes de cels qui sont en prison, et desliast les filz Israel. / Oevre tes portes, orz puanz vix, si enterra nostre Sire Jesu Crist, / li Rois de gloire. Si com David disoit ce as princes des tormenz / d'enfer, si vint li desirrez a toz, li Filz Deu, Jesu Crist, li Rois / de gloire en forme d'ome, si enlumina les teniebres d'enfer / de la clarté de son vis.

16 li : *supplied* 17 les filz Israel : *C2* les filz des occis

⟨272 a⟩ Than breken the ȝatys of helle a-yenst the comynge of oure Lorde, / whych was yn the forme of man. And wyth that alle þe de`r´knesse / was made lyght thorough the clerenesse of hys vysage. But / whan the holy men sawe the comynge of Jhesu, they wer gretly / a-basscheḍ. And aftyr þat they had gret joye, but they myght / not speke. Yet yn `her´ hertys they seyde: Syr, Saueour and Kynge / of glorye, thou art comen for to saue vs and to lowse vs oute / of the handes of felouns.

Than entred Jhesu and came vn-to hem / and brake her bondes wyth whyche they wer bounde and comaunded / that they schuld be delyuered from the anguysscheṣ and sorowes / that they wer yn. But whan the prynces and the sergauntes / of helle saw that gret bryghtnes they wer strongly abasscheḍ / and rose oute of her seeges and cryden: Wher ys Jhesu? We be scha- / med and vndone by hym. What art thou that thus lyftest vp / thy request to God for oure confusyoun? What art thou þat haste / broken oure ȝatys? What art thou that art so gret and semest / so lytel? What art thou hyghe and meeke emperour yn the / forme of man, and Kynge of glorye, put on the crosse and dede, / and than leyde yn sepul-

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corrup- / ciun de majesté destruis nostre poeste? Qui / es tu si grant e si petit, si bas e si halt, che- / valer e empereur, e en furme de serf mer- / veillus guerreur, e Rei de glorie morz e / vifs, que la croiz porta ocis.

8 si bas e si halt : *B3* si halt e si baz

Et les portes et les serreures bruiserent / en son venir, et tuit li firent leu et voie. Quant li saint virent / Jesum le Sauveor venir o ses anges, si furent tuit esbahi de / la grant joie, ne n'oserent parler, ainz distrent de molt lié / cuer tot soef : Sires, nostre Rachetierres Jesus Crist, li Rois de gloi- / re, tu es venuz por nos delivrer des liens as felons, et si / nos as sauvez.

Donc entra Jesus Crist avant, si vint a / cels, si rompi lor liens de quoi il erent lié, et si commanda ⟨89 b⟩ qu'il fussent delivré des angoisses et des dolors qu'il avoi[en]t devant eues. / Quant li prince et li felon sergant virent la grant clarté, si orent / peor, si s'en leverent de lor sieges, et s'escrierent, et si distrent : / Ha! Jesu. Nos somes veincu par toi. Qui es tu, hom, qui eslieves ta / requeste a Deu por nostre confusion? Qui es tu qui depieces nostre poeste? Qui / es tu si granz, et si petiz aparens en terre? Qui es tu humbles et / hauz empereres, combatierres en forme d'ome, et Rois de gloire, / qui fus morz et vis, que la croiz porta mort, et

89 b/1 avoient : *MS* avoit 3 s'en leverent de lor sieges : *MS* s'en leverent .x. de lor sieges 4 Ha! Jesu : *C2* O Jesu

ture by the Jewes? And now art thou / come to vs alyve. And alle creatures dyd tremble at thy / dethe, and alle the foure elementes schewed sygnes and / tokenes. And now art thou dessended and arysen from / dethe to lyfe and troublest oure peple. What art thou that / haste vnbounde hem that wer bounde by her synnes, and þou / callest hem ageyn to theyr fyrst fraunchyse? What art thou / that enlumynest by the dyvyne clerenesse hem that wer / blynde yn derknes by her synnes? What art thou wyth-oute / corupcyoun̓ yn mageste, and destroyest oure power? Than they / cryed wyth a feerful voyce and seyden: Thou art so stronge, so / schynynge yn thy, mageste, so clere wyth̀-oute synne, so clene wyth-
⟨272 b⟩ oute any erthly tacche of synne, whych hast be subiet to vs / tyl

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Morz jeustes / el sepulcre, e vif decendistes a nus. En / la tue mort tote creature trembla, e totes / les esteiles furent commues. E ore es tu entre / les morz frans, si trobles nos compaignies. / Qui es tu qui desli[e]s ceus qui furent liez par le / premerein pecché e si[s] remeines al ancie- / ne franchise? Qui es tu qui enlumines c[e]us qui / furent fait cieus par tenebres de pecché? / Ensement tutes les co[m]paignies des deables, / trublees de pour, s'escrierent pourusement, / si distrent : Dunt es tu si fort home, si res- / plendissant de poeste, si cler sanz tec- / che, si net sanz crimne?

12 En : *B23* E en
15 compaignies : *B2* compaignes; *B3* cumpaignuns 16 deslies : *MS* deslices; *B2* deslies; *B3* desliez 17–18 e sis remeines al anciene franchise : *in B3 this is the ending of the next sentence* 17 sis : MS sil; *B2* ses; *B3* sis 17 al : *B3* en 18 ceus : *MS and B2* cieus; *B3* ces 20 compaignies : *MS* copaignies 21 s'escrierent : *B3* si escrient 23 poeste : *B23* majesté 24 crimne : *B2* crime; *B3* crimine

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qui geus el sepulcre, / et si es a nos descenduz toz vis? Et tote criature / trembla a ta mort, / et li element tuit .iiij. en donerent signe. Et or es fez delivrés et / frans en les morz, et si trobles tote nostre gent. Qui es tu qui deslies / cex qui estoient destraint par lor pechiez, et si les rapeles a la premi- / ere franchise? Qui es tu qui enlumines de la devine clarté cels / qui / estoient aveuglé es teniebres por lor pechiez? Et ausint tuit / cil d'enfer s'escrierent et distrent a une voiz : Dont es tu, Jesus, si forz / hom, et si clers de majesté, et si reluisant sanz tot blasme, et mun- / des de pechié? Li terriens mondes, qui a esté sozmis a nos toz tens / des ci qu'a ore, ne nos envoia onques mes tel home. Qui es tu qui sanz / peor es entré

15–18 Dont es tu . . . tel home : *C2* Qui ez tu, Jesu, si fors homs, et si cler en majesté (*MS* masse), et si luisant sanz touz blasmes, et mondes de touz pechiez du terrien monde, qui a nous as esté souzmis jusques au temps d'ore? Onques le monde ne nous tremist tel home

now. God sent vs neuyr suche a man. What art thou þ*at* / wyth-oute any feere entryst yn-to oure contre and dredyst / noon of oure turmentes but enforseyst thy-self to take a- / wey from vs suche as wer bounde yn oure boondes? May yt / be that thou art the same Jh*es*u of whom Sathan oure prynce / speketh, whych thorough dethe of the crosse schalt haue the / power of the worlde? Ha! Jh*es*u. Why hast thou don thus? Thou / hast made lyght the derknes of dethe wyth the clerenesse / of thy dyvyne bryghtnes. Also thou hast broken þe ȝates / of the deepe prysou*n*, and hast vnbounde hem that were y*n* / turment, and hast brought oute of s*er*uage þe humayne / lynage. And now they manace vs whych afor-tyme / durst neuyr sey nought a-yenst vs. And by merveylouse / joye hast brought hem to the knowynge of al-myghty God. /

Than the Kynge of glorye, Lorde of mageste, vnlaced þe dethe / and to`k´e the prynce Sathan and delyuered hym to the power / of Helle. Than seyde the prynce of helle to Sathan: O thou / prynce of al euyl, Belȝebub,

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Cel mund terrien / que tote veie nus fu suget tresque ore, ki nus so- / leit servir, ne nus enveiat unques mais / nul tel mort home, ne unques mes ne / donat a enfern tels duns. Ki es tu qui si / nent tremblablement entrez en nos contrees, / e nent avez pour de noz turmenz, ainz t'e- / forces de tolir nus cels que nus tenum en / nos liens? Pot cel estre que tu es cel Jesu / de qui nostre prince Sathan diseit que par la mort / de sa croiz avereies la poeste del mund? /

Dunc dechaça Mort le Rei de glorie, Seignur / de sa majesté, qui prist Satan le prince, sil li- / vera a la poeste d'Enfern, e traist Adam a / sa clarté. Dunc dist Enfern a escharn al / prince Satan : O prince de mort,

25 que : *B2* qui
25 tresque ore : *B2* desi a ore; *B3* desque ore 26 mais : *B2 om.* 27 nul : *B23 om.* 34 sa : *B3* ta 34 avereies : *B2* araies; *B3* averes 34 del mund : *B3* de tut le mund 35 dechaça : *B3* se calçat 36 de : *B23* en 36 le prince : *B3 om.* 36 sil : *B3* e li 37 *second* a : *B2* en 38 a : *B2* o; *B3* od

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en noz contrees, et qui ne dotes point noz tormenz, / ainz nos as tolu cels qui estoient en noz liens? Par aventure tu / es cil Jesus de quoi nostre princes Sathan disoit que tu prendroies la po- / este de tot le monde par la poeste de ta croiz.

Dont prist nostre Sire / Jesu Crist Sathan, si le dona lié a[l] prince des tormenz, et si trest / fors Adan a sa devine clarté. Lors regarda li princes

22 poeste : *C2* mort 23 al prince : *MS* as p.; *C2* au prince

a skorne to aungelles, a despyte / of ryghtwysmen, why whas thou so hardy to crucyfye Jh*es*u, / the Kynge of glorye, yn whos deth thou promysed vs a gret / conquest? Thou wast vnknowen lyke a foole, ffor thys ys / Jh*es*u that hathe chased a-wey the derknes of dethe thorough / the schynynge of hys deyte. And the strengthe of oure / prysou*n*s he hath al to-broke and take a-wey the caytyues, / and hath vnbounde hem that wer bounde. And alle they þa*t* / wer wonte to syghe and wepe for peyne of oure turme*n*- / tys, now they mokke vs, and by her prayeres oure reeme / ys destroyed. And man-kynde douteth the no-thynge, but / manace vs strongly. A-yenst vs they wex proude whyche / som tyme wer caytyues

272 b/27 s *canc. between* wonte *and* to

Belzebuc, / duitre de mort, escharn as angles, des- / pit as dreiturels, pur quei volsistes crucefier / le Rei de glorie, en qui mort nus pramistes ⟨**131 c**⟩ tel conquest. [Vus mes]coneustes cume fol ço que vus feistes. / Veez, ço est Jesu qui chace les tenebres de mort / par la resplendissur de sa deité, e les forces de / nos chartres depece, si en gette les cheitifs, / e deslie les liez. E tuz cels qui soleient suspirer / suz nos turmenz, si nus escharnissent; e par / lur preeres sunt nos regnes destruiz; e hu- / maigne ligne pas ne vus crent, ainz vus ma- / nace[nt] forment qui unques ne s[e p]urent vers nus en- / orgoillir, tant cum il furent chaitif en nostre po-

39 Belzebuc : *B3* Beelzebub 41 dreiturels : *B2* droituriers; *B3* dreiturez 41 volsistes : *B2* vousistes vos; *B3* volsistes vus 131 c/1 Vus mesconeustes : *MS* coneustes; *B2* Vos mesqueneustes; *B3* Vus mesconuistes 1 feistes : *B3* faites 2 Veez, ço est : *B3* Veez ci 5 suspirer : *B3* estre 8 pas ne vus : *B3* nient ne nus 8 *second* vus : *B2* nos; *B3* nus 8–9 manacent : *MS and B23* manace 9 se purent : *MS and B2* sourent; *B3* seurent 10 cum : *B3 om.*

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des tormenz / Sathan, et si li dist : Ha! prince de perdition, Beelzebuth a trois testes, / degabemenz des anges Deu, por quoi as tu ce fet? Ha! quex / despuelles tu nos promisis en la mor[t] Jesu. Chiens mal sachanz, / tu ne sez que tu as fet. Cist Jesus a enluminé totes les teniebres / de mort de la clarté de sa devinité et si peçoié la porte de la ⟨**90 a**⟩ parfonde chartre, et si a deslié 'toz' cels qui dedenz estoient en noz tormenz. / Et l'umaine lignee n'est mes en nostre poeir, et cil nos menacent ore / qui onques mes ne se porent esjoir encontre nos ne onques n'estoient / lié, et or sont parvenu par mervelleuse joie en la loenge Jesu. O pri[n]ce / de

27 la mort : *MS* lamor 4 prince : *MS* price

vnder oure power. O thou prynce / Sathan, prynce of alle myschefe, why woldest thou make ⟨273a⟩ hem that wer yn dyspeyre of any helthe vn-to thys tyme? And now / ther nys noon that wepeth, nor yn hem appereth no trace of / teres, whych wer wont to renne oute of her yghen. O thou / felle Sathan, alle the ryche joyes that þou hadest conquered / by the trespace of Adam for etynge of the appyl yn paradyse, / thou hast now lost al thorough the tree of the crosse. And alle thy / joye ys perysscheđ for be-cause that thou dedyst hange Jhesu on / the crosse, the Kynge of glorye. Yt was bothe a-yenst the and / me. And from hens-forwarde thou schalt knowe þe per-durable / peynes that þou schalt haue yn my warde. O thou prynce Sathan, / auctour of dethe and the begynner of pryde, thou schuldest fyrst / haue

32 *a letter canc. before* myschefe

/ este. O prince Sathan, prince de tuz mals, / pur quei volsistes vus ço fere? Icels qui furent / desperé tresqu'a ore de salu e de vie, ore n'i ad / nuz qui gemisse, ne en els ne pe[r]t trace de / lerme. O prince Satan, maistre claver / d'enfern, celes tues richesces que tu aveies / purchacees par le trespassement de Adam / e del fust devee e par la perte de parais, ore / par le fust de la croiz Jesu as tu tut ço perdu, / e ovoc tote ta leesce. E quant tu cest Crist / de glorie crucefia[s], encuntre mei e / encuntre tei me'i'mes ovras. Desore co- / nustras les pardurables turmenz que tu / sufferas en ma guarde. O prince Sathan, / autur de mort e cumencement d'orgoil, / tu deuses primes aver conu la malice Jesu, / e puis sil deusez

11 *second* prince : *B2* pere; *B3* piere 13 desperé : *B2* desesperé 14 nuz : *B23* nul 14 gemisse : *B3* giense 14 *second* ne : *B2 om.* 14 pert : *MS* petit; *B23* pert 16 richesces : *B2* richesses; *B3* richieisez 20 ta : *B3* la 20–21 cest Crist de glorie : *B23* cest Rai de glorie (gloire), Crist 21 crucefias : *MS* crucefiastes; *B23* crucefias 22 encuntre tei meimes ovras : *B23* encontre tei mesovras 23 les : *B3* tuz les 24 sufferas : *B2* sofriras; *B3* suffras

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toz max, pere de felons, por quoi as tu ce fet? Por quoi osas tu / Jesum crucefier? Toz cels qui des le commencement de ci a ore se sont des- / esperé de salu et de vie, nos nes ouns mes plaindre ensi com nos so- / lions, ne ne poons mes trover les traces des lermes en lor vis. O / felon Sathan, lez toes richeces que tu avoies conquises par la pome de / paradis as tu ore perdues par le fust de la croiz. Et tote ta joie est perie / quant tu pendis cest Jesum Crist, le Roi de gloire. Ce fu encontre moi et / encontre toi. Or sachez quex tormenz tu sofferras en ma chaitivi- / té parmenablement. O mauves Sathan, fesierres de mort, nessance / d'orguel, tu deusses primes enquierre ce ci[st] Jesu fust dignes de mort. / Por quoi l'osas tu ocierre

14 primes enquierre : *C2* premierement avoir enquis 14 ce cist Jesu : *MS* ce ci Jesu; *C2* se cis Jesu

knowen the malyce of Jhesu, and aftyr that þou schuldest haue / betrayed hym. But thou kowdest fynde no tresoun yn hym, and ther- / for thou schuldest haue lete hym lyued, / and not a crucyfyed hym. Knowest what thou haste / done nowe? Nothynge elles but lost alle that euyr þou haddest. / And we schul abyde yn thys caytyfe lyfe whyche euyr schal / endure. Ffor þou hast brought yn-to oure regyoun a man that / neuyr dyd annoyaunce. And therfor hast thou lost alle hem / that noyden yn þe worlde, and alle the rebelles and alle the / vnryghtful men.

And as the prynce of helle and Sathan / speekyn thus to-gedre, the Kynge of glorye 'seyde to Helle: / Sathan schal be yn thy pooste for euyrlastynge worldes yn / the stede of Adam and of hys ryghtful sones.

Than oure Lorde / put forth hys honde and seyde: Come to me my

273 a/14–15 wotest thou what thou hast doon *canc. between* lyued *and* and

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aver trahi. Mes vus n'i po- / ustes nule trover. E pur quei vus le cru- / cefiastes dunc a tort e sanz reisun? Tu / amenas en nos regiuns un home nent / nuisant; e pur ço avez perdu tuz les nu- / [is]anz del mund, e toz les nuns pius, / e toz les nuns dreiturels.

E come Enfer / e Sathan parlerent issi ensemble, si dist / le Rei de glorie a Enfern : Sathan iert / en ta poeste tresqu'al pardurable siecle en / le liu Adam e ses fiz, mes dreiturers.

Dunc / estendi nostre Seignur sa main, si dist : Ve- / nez a mei toz mes

27–28 vus n'i poustes : *B2* tu n'en i peus; *B3* vus n'i poutes 28–29 vus le crucefiastes : *B2* le cruci[fi]as tu 31 pur ço : *B2* par ceo 31 avez : *B23* as tu 31–32 les nuisanz : *MS* les nusavanz; *B23* les nuisanz 32 nuns pius : *B23* nun pius 33 nuns dreiturels : *B2* nondroituriers; *B3* nundreiturels 34 issi : *B3 om.* 36 tresqu'al pardurable siecle : *B23* tresqu'as pardurables siecles

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sanz reson, et por quoi osas tu / amener ça Deu, Jesu Crist, le Roi de gloire, seint home et juste? Sez / que tu as fet? Tu as tot perdu. Nos remanon sol en chaitivité / qui toz jorz durera.

Ensi com Enfers disoit ce a Sathan, Jesus Crist, li / Rois de gloire, li dist : Sathan sera de soz ta poeste toz jorz el leu / Adan, el leu ses filz et mes sainz.

Donc estendi Dex sa main, si / dist : Venez a moi tuit li saint Deu qui

15 achaison *canc. before* reson 17 remanon : *C2* remandrons

chyldren þat / haue myne ymage and my lyknes, whych thorough the / forboden fruyte and the deuyl wer dampned to þe dethe. / And now he ys ouyrcome by the wode of the crosse. Than / alle the sayntes assembled hem vndyr the honde of oure / Lorde. Than oure Lorde `toke Adam by´ hys ryght honde and seyde: ⟨**273 b**⟩ Pees be to the and alle my `trewe´ chyldren. Than Adam felle downe / at oure Lordes feete and `wyth a´ wepynge voyce seyde: Lorde, y wor- / schyp the, for thou hast resseyued me and suffryst that myne / enemyes come not vppon me. Syr my God, y beleued yn þe, and / thou hast saued me. Syr, thou hast brought my soule oute of / helle and hast saued hem that wer yn the daunger of / helle. Than also the sayntes felle downe to oure Lordes / feete and seyden wyth oon voyce: Thou art comen the / ageynbyer of the worlde, lyke as

30 toke Adam by: *written above* put forth *canc.*

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fiz, qui avez ma y- / mage e ma figure, e qui par le fust devee / e par le deable fustes dampné a mort. / Ore venquiez par le fust de la croiz e dea- ⟨**131 d**⟩ ble e mort. Aneire se assemblerent tuit / li saint desuz la main nostre Seignur. / Dunc tint nostre Seignur [l]a main destre / Adam, e dist : Pais a tei, e a toz tes fee- / ilz, e as miens. E Adam se getat a ses piez, / od plorante voiz si dist : Jo t'eshaucerai, / bel Sire, kar tu m'as reçu. Ensement / tuit li saint chairent a ses piez e dis- / trent [a une voiz :

42 venquiez : *B2* venquez; *B3* venqueiz 131 d/2–3 nostre Seignur . . . la main : *B3 om.* 3 la : *MS* sa 4 e dist : *B3* si li dist 4 Pais a tei : *B3* Pais seit a tei 4–5 tes feeilz : *B2* tes feels; *B3* cels fidels 6 od : *B2* o; *B3* e od 6 si : *B2* e

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avez m'image et ma / semblance, qui fustes dampné a mort par le fruit et par le deable. / Or poez voir le deable dampné par le fust de la croiz. Isnelement / s'asemblerent de soz la main nostre Seignor. Et il prist la destre / main Adam, si li dist : Ma pes soit o toi, et o tes filz, et o mes sainz. / Et Adans enbraça les genouz nostre Seignor, si commença a plorer, / et si li dist : *Exaltabo te, Domine, quoniam suscepisti me, nec delectasti / inimicos meos super me. Domine Deus meus, clamavi ad te, et sanasti / me. Domine, deduxisti ab inferno animam meam, salvasti me a descen- / dentibus in lacum.* ⟨**90 b**⟩ Sire, je t'essauceré por ce que tu m'as receu, ne tu ne lessas mie mes ane- / mis esjoir sor moi. Sire, mes Dex, je criai a toi, et tu m'a[s] sané. Sire, tu / as menee m'ame fors d'enfer et m'as sauvé de cels qui descendent el / lac d'enfer. Et tuit li saint se couchierent as piez nostre Seignor, et si / distrent tuit a une voiz : Tu es venuz li

30 dentibus in lacum : *written in the outer bottom corner of the sheet*
90 b/2 esjoir : *C2* asseoir 2 je criai a toi, et tu m'as sané : *C2* je croy a toy et tu m'as sauvé 2 m'as : *MS* m'a

thou schewdest before / by thy lawes and by thy prophetes, and hast bought vs be / thy deth on þe crosse, and now art dessended to vs. An[d], goode / Lorde, lyke as thou hast made oure redempcyou*n* yn erthe / and had vyctory thorough sygne of the crosse, lyke-wyse / make a crosse yn helle, yn sygne of vyctorye, that the dethe / may haue there no more power.

Than oure Lorde made þe / sygne of the crosse vppon Adam and on alle the sayntes, / and went oute of helle yn-to the hevenes. And alle the / sayntes sewed hym. Than cryed Dauyd wyth an hyghe / voyce: Let vs synge to oure Lorde a newe songe, for he / hath don merveyles. And alle the companye of heuene / onswerd and seyde: Thys ys the glorye to alle sayntes. / Amen. Alle*luy*a.

273 b/11 And: *MS* An

Tu es venu le remtur del mund, si cum vus pramaisistes par voz prophetes e par fait avez aempli. E remsistes les vis par ta croiz, e par la mort de ta croiz a nus descendis pur nus remdre d'enfern e de mort par ta majesté.]
Beal Sire, si cum tu as mis la croiz / signe de victorie e de redempciun en / tere, si la met en enfer en signe de ta / victorie que mort ne se estende plus. /

Dunc estendi li Sires sa main, si fist sig- / ne de la croiz sur Adam e sur les sainz. / Dunc s'escria a haute voiz Davi le prophete, / si dist : Chantez a nostre Seignur novel / chant, kar il ad fet merveilles. E tote / la compaignie des sainz respundi e / dist : Ço est la glorie as toz seinz. Amen. / Alleluie.

9 a une voiz . . . ta majesté : *supplied from B3* 10 de victorie e : *B3 om.* 12 plus : *B3* nient plus 13 li Sires : *B3* nostre Sires 14 la croiz : *B3* la sainte croiz 18 respundi e : *B2 om.* 19 Ço . . . seinz : *B2 om*

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rachetierre del monde, ensi / com tu devant nonças par la loi et par les prophetes. Tu nos as rache- / tèz par ta croiz, et par la mort de ta croiz es tu descendu a nos por ce que / tu nos traies de la mort d'enfer.

Et nostre Sires estendi sa main, si / fist signe de la croiz sor Adan, si monta d'enfer es hauz cels. Et / tuit li saint le sevirent. Et sainz Daviz s'escria durement, et si / dist : *Cantate Domino canticum novum, quare mirabilia fecit.* Chantez / a nostre Seignor chançon novele, car il a fet merveilles. Et tuit li / saint distrent : *Hec est gloria sanctis eius. Alleluia.* Dex en soit loez. Ceste gloi- / re est a toz sainz.

Than cryed Abacuch the prophete and seyde: / Thou art dessended from the tree of the crosse for thy peple / and to delyuer thy freendes. Than seyde alle þe sayntes: / Blessed be they that comen yn the name of oure Lorde. / Amen. Than Mycheas cryed and seyde: Ho ys God saue / only thou, whych takest a-wey the felonyes and þe tres- / passynge of synnes, and of thy goode wylle art mercyful? / Than alle the sayntes onswerd and seyde: Thys ys he that / ys oure God yn thys worlde and yn alle worldes. Amen. / And alle attones cryden Alle*luya*, and sewed oure Lorde. ⟨**274 a**⟩ And yn thys wyse the holy prophetes tolden the holy tales that / they had prophecyed, and so forth they sewed oure Lorde.

31 Than *canc. after* Lorde

Aprés ço escria Abacuc, si dist : Tu / issis, Sire, en la salu de tun pople pur / deliverer tes esliz. E tuit li saint res- / pundirent e distrent : Beneit seit qui vint / el nun nostre Seignur. [Deus nostre Seignur, il nus enlumina.] Amen. [Alleluya. Cest loenge e glorie seit a Deu.] E puis, aprés / ço, Micheas le prophete cria, si dist : Ki es Deus / si come tu, Sire, tolant les felonies e / trespassant les pecchez? E de ta volenté / est misericorde, [e tu te returnes, ci as merci de nus, e tu asoldras totes noz felunies, e tuz nos pecchés as plungié en la mer, ci cum tu juras a nos peres des (*MS* ces) anciens jurz.] E tuit li seint respun- / dirent e distrent : Icist est nostre Deu pardu- / rablement el secle des secles. Amen. E tuit / crierent Alleluia, e siverent li Sire nostre Seig- / nur.

20 escria : *B23* s'escria 22–23 respundirent e distrent : *B3* respundirent Amen, e distrent 24 Deus . . . enlumina : *supplied from B3* 24 Alleluya . . . Deu : *supplied from B3* 25 ço : *B3 om.* 25 cria : *B3* s'escria 27 trespassant : *B2* estrepant 28 e tu . . . anciens jurz : *supplied from B3* 29 est : *B3 om.* 29 Deu : *B3* Sire 30 el : *B23* e el 31 siverent : *B2* sevent; *B3* sywirent

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Et puis dist Abacuc li prophetes : Tu oissis en la / salu de ton pueple por delivrer tes amis. Et tuit li seint respon- / dirent : *Benedictus qui venit in nomine Domini.* Benoet soit cil qui vint / el non nostre Seignor, et si nos enlumina. Et donc dist Micheas li / prophetes : Qui est Deux ensi com tu, qui toz les felonies et pardones les / pechiez. Et tuit li saint respondirent : *Hic est Deus noster in eternum, / et in seculum seculi ipse reget nos in secula.* Cist est nostre Dex parmena- / blement, et il nos governera es siecles qui dureront sanz fin. / Et ensint `tuit´ li prophetes racontoient les saintes paroles qu'il avoient / prophetiziees, et siv[o]ient nostre Seignor.

23 sivoient : *MS* si veoient; *C2* si virent

Than oure / Lorde toke Adam by the honde and delyuered hym to Saynt Mychel / the archaungel. And he brought hym and alle the sayntes yn-to / paradyse, ther for to dwelle yn perdurable joye. Than ther cam / a-yenst hem two auncyent barounes; and the sayntes asked / hem: What ar ye that haue not deyed nor haue not ben *wyth* vs / yn helle, and bodely to be here yn paradyse wyth vs bothe / yn body and soule? The toon of hem onswerd and seyde: Y am / Ennoch that thorough a worde of the mowthe of God y was / brought hydyr. And my fellaw that here ys, ys named Hely. / Whych haue not yet suffred the dethe, but here we be kepte / vn-to the tyme that Antecryst schal come; and than we schul / feyght wyth hym and hys dyssyples wyth sygnes / and myracles. And at the last we schul be

274 a/14 wordes *canc. before* sygnes

Dunc prist nostre Seignur Adam [par la main], sil / liverat a sein Michel [l'archangle, e tut li seint sywirent seint Michel.] E il les menat / as delitabletez de parais. Dunc lur / vindrent encuntre dous baruns anciens / de jurs. Si lur demanderent li saint : / Ki estes vus que ne fustes pas od nus morz, / ne od nus en enfern, e en parais estes / od cors? Respundi l'un d'els, si dist : Jo sui / Enoc, qui par la parole Deu sui ci mis. Icestui / si est Helias, qui fu ravi el curre fuin. E / tresque ore pas ne gustames mort. Mais ⟨**132 a**⟩ en l'avenement Antecrist nus cumbaterum od / ses deciples e od lui par signes e par miracles. / E al derein serrum par lui oc-

32 par la main : *supplied from B23* 33 l'archangle . . . seint Michel : *supplied from B3*; *B2* l'angre, e tuit sevirent saint Michiel 37 que : *B2* qui; *B3* ki 37 od nus : *B23 om.* 40 Icestui si est Helias : *B3* Icestui qui est ci od mai si est Helyas 41–42 E tresque ore : *B3* E ici aporté, tresque ore 132 a/3 par lui occis : *B2* ocis de lui; *B3* de lui oscis

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Et nostre Sires en mena A- / dam, le premerain formé, par la main, si le livra saint Michiel, / et tuit li saint le sevirent. Et saint Michex les mena en para- / dis en la parmenable gloire. Et dui home, molt ancien, lor vin- / drent a l'encontre. E li saint lor demanderent : Qui estes vos qui en- / core n'avez o nos esté mort en enfer, et si estes en paradis en cors? / Et li uns respondi : Je sui Enoch, qui par la parole nostre Seignor ⟨**91 a**⟩ fui ci aportez, et cil qui o moi est, [est] Helyas. Et des ci a ore n'avons nos esté / morz, ainz somes gardé des ci a la venue Antecrist por combatre / a lui. Et il nos ocierra en Jerusalem; et resusciterons aprés

91 a/1 *second* est : *supplied*; *C2* cilz qui cy o moy est, si est Helias

slayn of hym yn / Jherusalem; and wyth-yn thre dayes and an halfe aftyr that, / we schul be ravysscheḍ ageyn quykke vp vn-to the clowdes.

Whan / thys holy Ennoch had seyde these wordes, ther came a man / to-warde `hem´ berynge a crosse on hys bakke. Than the sayntes / asked hym what he was: for by thy countenaunce thou / semyst a theefe; and what ys that thou beryst on thy bakke? He / seyde to hem a-geyn: Forsoth, quod he, y was a theef yn erthe, / and there y dyd many an euyl dede. And my name ys Desmas. / And the Jewes crucyfyed me vppon the ryght syde of Jhesu / and y saw the sygnes that fellen at hys dethe. Than y bele- / uyd that he was maker of alle-thynge and kynge almyghty. / Than y preyed `hym´ of mercy and besought that he wolde haue / pyte on me whan he came vn-to hys reeme. And furth-wyth- / al he herde my prayere and

20 hys *canc. before* thy 22 the *canc. before* erthe

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cis en Jerusalem. E / aprés le terz jur e demi altre feie serrum / ravi as nues vif.

E cume seint Helias e / seint Enoc parolent issi, si survint un ho- / me portant une croiz sur ses espaules. / [E quant il le virent,] si li demanderent tuit li saint : Ki es tu? / Ta veue resemble veue de larrun. E que est / içe que tu portes sur tes [es]padles? Il lur dit : / Veirement fui jo larrun mal fesant en / tere. E li jeu me crucefierent od Jesu. E jo / vi les signes qui avindrent en sa mort, si / crei qu'il fu creatur sur totes creatures e / rei tuit puissant, si lui criai merci, si dis : / Sire, remembre tei de mei en tun regne. / E il aneire reçuit ma preere, si me dist : / Sanz faute te di : tu

4 feie : *B2* fiee; *B3* feid 4–5 serrum ravi as nues vif : *B2* serun raviz vifs as nues; *B3* es nues serrum vif repris 5–6 E cume . . . issi : *B2* E comme Helyas e saint Enoc parlouent issi; *B3* E cum il parolent issi, seint Helias e saint Enoc 6 si survint : *B3* dunc i survint 8 E quant il le virent : *supplied*; *B3* E quant tut li seint le virent 9 resemble : *B3* semble 9 *second* veue : *B3* une 10 tes espadles : *MS* tes padles; *B2* tes espaules; *B3* tes espaldles 10 Il lur dit : *B3* Il respondi, si dist 11 fui jo larrun : *B3 om.* 11 mal fesant : *B3* faisant tut mal 14 crei : *B2* crui 14 creatur : *B2* creator 14 sur : *B23* de 15 criai : *B2* priai; *B3* preiai 15 *second* si : *B3* e

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trois jorz / et demi derechief en vie.

Ensi com saint Enoch disoit ce, si vint / uns autres hom, qui portoit en ses espaules le signe de la croiz. / Quant le virent, si distrent : Qui es tu, amis, qui as semblance de lar- / ron. Et cil dist : Vos dites voïr, que lerres fui je, et fis plusors / max sor terre. Mes li giu me crucefierent o Jesu, si croi qu'il estoit / crierres de totes choses et rois toz poissanz, et si li dis : Sire, aies merci / de moi quant tu vendras en ton raigne. Et il entendi tantost ma proi- / ere, si me dist : Je te di por voir que tu seras hui o moi en

seyde: Y telle the for trouthe þ*a*t / thys day thou schalt be wyth me yn paradyse. Than he tooke ⟨**274 b**⟩ me a sygne of the crosse and seyde: Bere thys wyth þe and go / vn-to paradyse, and yf the aungel wythstonde and sey nay of / thyn entre, sey to hym þ*a*t Jh*es*u Cryst hath sente the hyder by þe / token of thys crosse. And for to sey trouthe, on hys ryght syde / he brought me vn-to paradyse, and seyde vn-to me: Here y wyl / that thou be. Than the aung*e*l resseyued me yn-to paradyse / and sette me yn thys dylectable place, seyenge to me / these wordes: Suffre a whyle, for yn schort space Adam, þe / fadyr of mankynde, schal entre wyth alle the sayntes, for / whome Jh*es*u Cryst suffred passyou*n* on the crosse. And whan þe / holy sayntes of patryarches and prophetys herde the / wordys of the theefe, they seyde alle wyth oon voyce: / Blessyd be God, the Fadyr almyghty, the euyrlastynge Fadyr / of mercy, that hathe yeuen suche grace to

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serras hui od mei / en parais. Si me dona le signe de cest cro- / iz, e dist : Porte içe, si va en parais. E si / l'angele te contredit l'entré, si di : Veez ces- / te croiz. Jesu Crist, le Fiz Deu, m'enveia ça. / E aneire m'amena en la destre part de / parais, si me dist : Ici t'esta, si e[n]terra / le pere de humaigne lignee, Adam, / od tuz les feeilz nostre Seignur Jesu Crist / le crucefié. A ces paroles tuit li saint a / une voiz loerent [Deu] e distrent : B[e]neit seit / Deu omnipotent, Pere de misericorde, qui

19–20 cest croiz : *B23* ceste c. 22 Deu : *B3 om.* 22 m'enveia : *B2* m'enveie 24 t'esta : *MS* te sta 24 enterra : *MS* esterra; *B2* entrera; *B3* entra 26 feeilz : *B2* feels; *B3* fideilz 28 Deu : *supplied from B23* 28 Beneit : *MS* Bneit

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paradis. Et si / me dona cest signe de croiz, et si me dist : Porte ce o toi, cest signe de / croiz, et se li anges qui est garde de paradis ne te lesse / enz entrer, mostre li ce, et si li di : Jesu Crist, li Fils Dex, qui fu crucefiez, / m'envoie ci a toi. Quant je oi ce dit a l'ange, il me mena en paradis, et / si m'assist el leu de delit, et si me dist : Or sueffre un poi, et ja enterra / o toi Adans, li premiers peres de tote humaine lignee, et o ses sainz / filz et les amis Deu, por cui il est crucefiez. Quant li saint patriarche / et li prophete oirent cen del larron, si distrent tuit a une voiz : Be- / noiez soit Dex li toz poissanz, li Peres des parmenables esperiz, / li Peres de miseri-

13 et si me dist *canc. after* croiz 16 m'assist el leu de delit : *C2* me mist en ce lieu delictable

15 synners and / brought vs vn-to the perdurable glorye. Amen.

These / ben the holy dyvyn secretes that we, Carnyus and / Leutycyus, herde and sawe; and more we dar not telle / you of Goddes secretes. Ffor the aungel dyffended vs / and bade we schuld sey no more. But go to
20 `y´oure bre- / thyrn yn-to Jherusalem, and there be yn youre prayeres, / glorefyenge the resureccyou*n* of oure Lorde Jh*es*u Cryst, whych / wyth hym wer reysed from dethe to lyfe. And that ye speke / wyth no man, but be as folkes dombe vn-to the houre þ*at* / oure Lorde wyl yeue you lycence
25 to speeke and schewe þe / secretes of hys deyte. And aftyr that Saynt / Mychel the archaungel seyde that we schuld go ouyr / the flum Jourdan,

274 b/19 seyde *canc. before* bade 25 of hys: *written twice*

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30 tel / grace dona as peccheurs, [e ki en parais les mena pur aver part des delices espiritels.] Amen.

Ço sunt / les secreez que nus, Leucius e Carinus, veimes / e oimes; ne plus ne vus osum cunter des se- / creez nostre Seignur, kar l'archangele
35 `le´nus / defendi, si dist : Alez a vos freres en Jerusalem, / e ileuc serrez en oreisuns, criant e glo- / refiant la resurrecciun Jesu Crist nostre / Seignur, qui ensemble od lui vus resuscita de / mort. Ne vus ne parlerez od nul
40 home, einz / serrez come mu tresque l'oure vienge que / nostre Seignur vus doint cungé de cunter les / secreez de sa deité. E aprés ço nus dit l'ar- / changele sain Michel que nus alissum ultre ⟨**132 b**⟩ le flum Jor-

29–30 tel grace : *B23* tele grace 30 e ki . . . espiritels : *supplied from B3* 30 Amen : *B3* Amen. Amen 33 dit *canc. after* nus 40 doint : *B23* doinst 40 de : *B3* pur 41 nostre *canc. after* secreez 42 alissum : *B2* alisien; *B3* alisiem

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corde, qui tele grace a donee a ses pecheors, et qui / nos a amenez en la gloire de paradis, es pastures de delit, et en vie / parmenable. /

25 Ce sont li saint devin segré que nos avons veu, ge Guerins / et Le[u]-cins mes freres. Mes il ne nos en list plus a raconter, / que sainz Michex li anges nos dist : Alez o vos freres en Jerusalem, / si soiez en oroisons, si loez et glorefiez la resur- / rection Jesu Crist, qui vos a o lui resuscitez, et si ne parlez a / nul home de ci que l'ore viegne que [Deus] vos sofferra raconter les segrez ⟨**91 b**⟩ de sa devinité. Et si nos commanda saint Michex aler outre le / flun Jordain en un leu ou il a plusor de cels qui o

23 parmenable : *followed by* Li profetes or racunte les profecies *in another hand* 25 Leucins : *MS* Leuucins 27 o voz freres *canc. after* soiez 29 Deus : *supplied from C2*

wher we schuld fynde othyr þat rysen / from dethe to lyfe at that same tyme yn wytnessynge / oonly of hys resureccyoun. And yt ys graunted vs þat we / schul be yn Jherusalem .iij. dayes to halow the feest of / Estyr wyth oure freendes that ben a-lyue yn wytne- / ssynge of [the] resureccyoun of Jhesu Cryst. And aftyr þat we ⟨275 a⟩ hallowed that feeste we schuld be rauyssched vp vn-to the / clowdes, and they also that rysen at þat same tyme. And we / schul be borne ouyr the flum Jourdan that no man schal see / vs but only oure-self.

And thys ys the tale that oure Lord / wolde we schul telle. And therfor now yelde hym graces and / thankynges, and put you to confessyoun, and take youre penaunce, / that he may haue mercy vppon youre fadrys and vppon you alle, / and that ye may haue the pees of Jhesu Cryst, Saueour of alle þe / worlde. Amen.

32 the: *MS* hys

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dan, u out mulz de cels qui resus- / citerent od nus el tesmoigne de la resur- / rectiun Jesu Crist. Tant sulement nus est / otrié de estre en Jerusalem treis jurs pur celebrer / la Pasche od nos parenz vifs el tesmoine / de la resurrecciun Jesu Crist. [E nus sumes baptisez el seint flum Jordan; dunc chascun de nus ad receu blanc estole.] E nus, quant a- / verum celebré la Pasche, si serrum ravi / es nues od tuz cels qui od nus resuscitерent, si / serrum porté ultre le flum Jordan, u nul / hom [ne] nus verra fors nus.

E ço est le cunte que nostre / Seignur nus ad otrié que nus vus cuntissum. / Ore l'en rendez loange e confessiun, si vus / repentez, e il avera merci de vus. Pais aiez / de Jesu Crist, le Salveur de nus tuz. Amen. /

132 b/2 tesmoigne : *B2* testemoigne; *B3* testimonie 4 de : *B3* pur 6 E nus . . . estole : *supplied from B3* 6–7 averum : *B2* arun 9 u : *B3 om.* 10 ne : *supplied from B23* 11 otrié que nus vus cuntissum : *MS* otrié de cunter que nus vus cuntissum 13 avera : *B2* ara 14 le Salveur de nus : *MS* le S. e de nus

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nos resusciterent / en tesmoinge de la resurrection Jesu Crist. Si devons garder la Pas- / que nostre Seignor en Jerusalem o noz parenz. Et nos somes ja baptizié / el flun Jordain. Et si nos dist sant Michex que nos fussons en oroi- / sons en la cité d'Arimathie.

Ce nos commanda nostre Sires a racon- / ter a vos. Si li donez loenge et confession, et si fetes peneance / que il et merci de vos. Pes soit o vos de nostre Seignor Jesu Crist, / le Sauveor de noz toz. Amen. /

Whan Carnyus and Leutycyus, echon by h[y]m-self, / had wryten thys story, they delyuered yt to Nychodem*us*, to / Anna and Cayphas, to Gamalyel, to Lucyus, and to Joseph of / Aramathye. And forth-w*yth*-al they wer transfygured and no / more seene of hem. And theyr wrytynges wer so euen of acorde / that ther was not oon lettyr founde more yn the toon than yn þe / tothyr.

But whan þe Jewes had redde these lettrys, they / wer gretly abassched and troubled yn her myndes and seyde / amonge hem-self: S*er*teynly, seyd they, alle thys ys made / only by God, and blessed be they that cometh yn the name / of God, and blessyd be God yn thys worlde and yn alle worldes. / Amen. Aftyr thys they went oute of þe temple w*yth* grete / feere, betynge her brestys. And euery man went home to her / houses.

275a/9 hym-self: *MS* hem-self

Quant chescun out escrit iceste cunte / en sa chartre, si s'esdrescerent, sis donerent / a Nichodeme e a Joseph. Puis si furent / hastivement transfigurez e enblanchiez, / e puis ne furent veuz. Lur escriz sunt tro- / vez vel, ne une lettre plus en l'un / que en l'autre.

Quant ço oi tote la synago- / ge des jueus, si dist cha[sc]un al altre : / Veirement sunt ces choses de Deu. Beneit / seit Deus el secle des secles. Amen. Dunc eis- / sirent tuit de la sinagoge od grant pour, / batant lur piz, si ala chescun a sa mai- / sun.

15 chescun : *B3* chescun d'els 15 iceste : *B2* cest; *B3* icest 16 s'esdrescerent : *MS* ses drescerent; *B2* s'esdrecierent; *B3* s'esdresierent 18 transfigurez : *B2* tresfigurez 18 enblanchiez : *B2* enblanchiz 20 vel : *B2* ovel; *B3* tut vel 20 ne une : *B3* ne nient une 22 chascun : *MS* chaun

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Et puis que il orent tot escrit, chascuns en sa chartre, si se / leverent. Guerins dona ce que il ot escrit es mains Annas et / Cayphas et Gamaliel, et Leu[c]ius dona le suen escrit Nichode- / mus et Joseph. Et tantost se sont transfiguré ne ne furent / puis veu de cels. Lor escrit furent trové si ivel que il n'i ot / une sole letre ne plus ne mains en l'un qu'en l'autre.

Et puis que li / giu orent leu lor escrit et entendu, si furent tot troblé et espo- / enté, si distrent entr'ex : Voir tot ce est fet de par Deu, et beneot / soit il parmenablement. Et totes choses tesmoignent Jesum es- / tre Filz Deu. Aprés ce issirent tuit de la synagogue del tem- / ple a grant peor, si batoient lor piz, si s'en ala chascuns a son os- / tel.

91b/12 Leucius : *MS* Leueius

And alle that euyr was done yn the synagoge, / Nychodem*us* and Joseph of Aramathye tolde yt to Pylat. Than / Pylat wrote alle the aventures that wer falle of Jh*es*u, and / alle that euyr þe Jewes had seyde of hym, and wrote alle / these wordes yn a booke from poynt to poynt.

Than entred / Pylat yn-to the temple of Jewes and assembled alle the / prynces of provostes and the mastrys of þe lawe and comaun- / dyd the dorys to be schette. Than he seyde to the Jewes: We / haue herd sey that ye haue a story here-yn, whych y comaunde / that ye brynge yt forthe. And whan they had brought yt, Pylat ⟨**275 b**⟩ seyde to alle þe Jewes: Y coniure you, seyde he, on Goddes / behalue, that ye hyde not but telle the trowthe of þ*at* y schal / aske you; for y know for s*er*teyn that ye vnderstonde ryght / wele the sentence þ*at* ys wryten yn þe same storye. Therfor, / telle me yf ye haue any story that wytnesseth that Jh*es*u / Cryst, whych was crucyfyed, wer the Sone of God or nay, and / whedyr he

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E tutes les choses qui furent faites / a la sinagoge, Nichodeme e Joseph l[es] / recunterent a Pilate.

27 E : *B3 om.* 28 les : *MS* la; *B2* les; *B3* le

Et tot ce que li giu distrent et firent en lor sinagoge recon[terent] / Nichodemus et Joseph a Pilate le prevost. Et il escrist tot ce qui avenu / estoit de Jesu, et ce que li giu avoient dit de lui, et si mist toz cez mi- / racles en ses livres de plez.

Puis entra Pilates el temple des gius, /.si assembla toz les princes des provoires et les mestres de la loi, si / comanda a clorre les portes, si lor dist : Nos avons oi dire que vos / avez ceanz une estoire; por ce si vos pri que vos l'aportez devant / nos. Et quant il [l']orent aportee, si dist Pilates a toz : Je vos conjur / de par Deu nostre Pere que vos ne me celez mie la verité. Vos sav[ez] ⟨**92 a**⟩ ce qui est escrit en ceste estoire. Mes or me dites se vos avez trové / es escritures se cil Jesus que vos avez crucefié est Filz Deu, et se il devoit / venir por salu de l'umaine lignee, et en quanz

21 reconterent : *last six letters illegible* 28 il l'orent aportee : *MS* il orent a. 29 savez : *last two letters illegible*

schuld come for the saluacyoun of mankynde, and / how many ȝeres yt wolde be or he schuld come. And yf ye / haue any such knouleche, telle me anon.

Whan Anna and / Cayphas wer thus-wyse coniured, than they comaunded þat / othyr men schuld go oute of the temple. And so doon, they / schett fast the dorys, and seyd vn-to Pylat: Goode juge, þou / hast coniured vs that we schuld telle the þe trouthe of / such thynges as thou hast demaunded vs. And trewe yt / ys, syn the tyme that we had crucyfyed Jhesu, whyche we / vnderstode not that he was the Sone of God, but supposed þat / suche vertues as he dyd had be don by sorcery or charme, / we syn that tyme assembled vs to-gedre yn the temple. / And there we speken of the vertues that we sawe hym do. / And we fonde dyuers of oure lynage whych seyden that they had / seen Jhesu quykke syn hys passyoun and that they sawe hym speke / wyth hys dyssyples, and aftyr that saw

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anz il devoit venir : / ce me dites en apert.

Quant Annas et Cayphas furent ensi conjuré, / si commanderent les autres a oissir del temple. Et donc si clostrent / les portes, et si distrent a Pilate : Bons jugierres, tu nos as conjurez / que nos te dions la verité de ceste chose. Puis que nos eusmes crucefié / Jesum, don nos ne savions que il fust Filz Deu, ainz cuidion que il feist / ses vertuz par aucun charme, si feisme[s] une assemblee en cest tem- / ple. Donc si commençasmes a raconter les vertuz que Jesus avoit fe- / tes, si trovasmes plusors de nostre lignee qui distrent qu'il avoient veu / Jesum vif puis sa passion, et qu'il l'avoient oi parler a ses deciples, et si / l'avoient veu monter es cels. Et si

92a/9 feismes : *MS* feisme

hym stye vp yn-to / hevyn. Also we saw two men that Jh*es*u areysed from dethe to / lyf, whych tolde vs dyuers merueyles that he dyd aftyr hys / dethe, whyche we haue here yn oure hondes of her wrytynge. / And bade vs also that we schuld worschyp Jh*es*u. Also we haue / sought oute the olde scryptures whych God seyde afor thys / tyme. And we fynde yn the fyrst booke how Saynt Mychel / spake to Sethe, the thyrde sone of Adam; whych seyde vn-to / hym, that yt schuld be .v. thouȝande and .v. hondred yere or / the Sone of God schuld come vn-to the erthe for þe saluacyou*n* of / man-kynde. And paraventure yt may be Jh*es*u that seyde to / Moyses: Make me an arche, wher-yn y wyl that ye put the ⟨**276 a**⟩ Testament. And y wyl that yt be made of the lengthe of .ij. cubytes / and an half, and yn heyght .iij. cubytes. And by these .v. cubytes and / an halfe we vnderstonde the Arche of the Olde Testament. Ffor yn the / .v. thouȝand and .v. hondred yere Jh*es*u Cryst ys comen yn the arche / of hys body. And

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veismes deus homes que Jesus / resuscita de mort, qui nos raconterent merveilles que il fist en sa / mort que nos tenons escrit en noz mains. Nostre costume est tex / que nos ovrons chascun an ceste estoire devant nostre sinagoge / si querons les tesmoinz de Deu. Et si trovons el premier livre / de Setante Livres ou Michex li ange parla a Seth, le / tierz fill Adan le premerain home, si li dist que .^{M}v. / anz et .^{C}v. avoit de ci que li Filz Deu, Jesu Crist, vendroit del ciel. Et / encore **l'agarderons** nos que par aventure cil est Dex Israel qui dist / a Moyses : Fé l'Arche del Testament en la longuece de deus co- / tes et demi . . . entendons nos l'Arche del Viez Testament. Car en / .v. mile anz et demi est avenir Jesu Crist en l'arche del cors. Et en- / sint tesmoignent noz escretures lui estre Filz et

21 l'agarderons : *MS* la garderons 23 et demi . . . entendons : *no break in MS*

by thys menes oure wrytynge wytnesseth that / Jhesu schuld be the Sone of God. Ffor aftyr hys passyoun we haue had / gret merueyle of the tokenes that hath be schewed for hym. For / we loked on thys story and sought oute hys lygne. And whan we had / sought alle the lygnes vn-to the lygne of Joseph and Marye, þe / modyr of Jhesu, we fonde þat the same Jhesu was of the lygne of Dauyd. / And we fynde also that from þe tyme that God made hevene and / erthe and Adam, the fyrst man, that from þat tyme vn-to the Grete / Floode yt was .ij. thouȝand and .xij. yere. And from þe Floode vn- / to Abraham ther was .ix. hondred and .xij. yere. And from Abraham / vn-to Moyses ther was .iiij. hondred and .xix. yere. And from Moyses / vn-to Dauyd the kynge ther was .v. hondred and .x. yere. And from / Dauyd vn-to þe Transmygracyoun of Babyloyne ther was .v. hondred / yere. And from þe Transmygracyoun of Babyloyne vn-to þe Yncarnacyoun / of Jhesu ther was a thouȝand and .iij. hondred yere. And thus ys / accomplyssched the .v. thouȝand and .v. hondred yere.

Et sic est finis. Deo gracias.

Seignor et Roi / de meisme Israel. Car aprés sa passion nos prince nos merveillas- / mes molt des signes qui por lui estoient fet, si ovrismes ceste / estoire, si queismes totes les lignees de ci a la lignee Joseph et Ma- / rie, la mere Jesu, si trovasmes que il estoit de la lignee David. Si ⟨**92 b**⟩ contasmes des que Dex fist le ciel et la terre et Adan, le premier ho- / me, si ot de ci au Deluge .ii. mile anz et .xii. Et des le Deluge / de ci a Abraham .ix. cenz anz et .xii. Et des Abraham des ci a Moy- / ses .cccc. anz et .xxx. Et de Moyses des ci a David le roi .v. cenz anz / et dis. Et des David des ci a la Transmigration de Babiloine .v.^{c} / anz. Et des la Transmigration de Babiloine des ci a l'Incarna- / tion Jesu Crist .cccc. anz. Et ensi i a par tot .v. mile et.v. cenz / anz.

92 b/6–7 l'Incarna-tion : *MS* l'Incarna-nation

The Latin is quoted from C. Tischendorf, *Evangelia apocrypha,* pp. 333 ff. No page references are given. The various sigils used by Tischendorf (and by me) to denote Latin MSS and printed texts are explained in the Prolegomena to his edition, pp. lxxiv f., and also in the Bibliography and Abbreviations at the end of this study. W stands for Wynkyn de Worde's print, which is based on a French text of the C type. No references to signatures are given.

255 a/4–5 yn þe .iiijth yere of þe erle of Ruffyn and Lyoun: —
The B reading is a corruption of 'consulatu Rufini et Rubellionis, in anno quarto ducentesimae secundae olympiadis'. It should be noticed that the last three words of the Latin have been dropped, and *in anno quarto* has been related in sense to what precedes.

255 a/5 Anna and Cayphas: —
Joseph in B and C is due to a misunderstanding. It was Caiaphas' second name. Tischendorf quotes the Latin translation of the Coptic version: 'sub Iosepho qui Caiphas erat'.

255 a/6–7 that Nychodemus wrote: —
That which took place in the fifteenth regnal year of Tiberius was, of course, the Passion itself, not the writing of the Gospel. The first word of the paragraph ought to have been *Thys* (cf. French *Içe*), and *that* in line 6 should be deleted and a new sentence started with *and yn þe .v.th yere.*

255 a/8–9 In omitting *Abiron* and *Neptalim* from the list of Christ's accusers, A agrees with B 1 and 2. For the identification of Judas with the apostate apostle, see Introduction, p. 16.

255 a/20 And they seyde also: —
Note the omission of the equivalent of B's 'e ço par malfez. Pilate dist: Coment est par malfez'. Omissions are mostly caused by the recurrence of a word within a short compass. This instance is peculiar inasmuch as the repeated word is missing altogether in the English.

255 a/24–25 by the vertu of God: —
Tischendorf prints *in deo Scolapii* (sc. the Graeco-Roman god of medicine) with MS Flor. A majority of Latin texts have our reading, though, *in dei virtute.*

255 a/25–28 We prey the to calle hym a-for the and here hym speke. Than Pylat called vn-to hym a bedyl: —
This is in agreement with B, which translates the D^{abc} Latin. Other Latin texts have two sentences between the request of the Jews and Pilate's calling of the messenger: 'Precamur magnitudinem tuam ut statuas eum ante tribunal tuum ad audiendum. *Advocans ad se Pilatus Iudaeos dicit eis: Dicite mihi, quomodo possum ego cum sim praeses regem audire? Dicunt ei: Nos non dicimus eum regem esse, sed ipse se dicit.* Advocans autem Pilatus cursorem ...'. In the process of copying some scribe jumped from the first *Advocans* to the second, omitting the intermediate text.

255 a/27 a bedyl: —
The Latin has *cursor,* a member of Pilate's household according to Michaelis, *Die apokryphen Schriften zum Neuen Testament,* p. 195.

255 b/1–2 by som othyr man than the bedyl: —
Jesus ought to have been summoned by the *praeco,* the official herald (Michaelis, loc. cit.).

255 b/14–15 Y asked of a Jew what the chyldren cryed, and they tolde me Osanna: —
The disagreement between *they* and its antecedent, *a Jew,* makes one suspect a lacuna between *cryed* and *and,* and this suspicion is confirmed by a comparison with the B texts. (There is no gap in B2 and 3.) The omission is due to the recurrence of *en ebreu.*

255 b/15–16 Þe bedyl seyde yt was: —

In the French versions, as well as in the Latin, Pilate's question is directed to the Jews, who accordingly answer.

255 b/16–17 Than seyd Pylat to the bedyl: Go hens: —
A has the same omission between *Pylat* and *to the bedyl* as B1 and 2 have between *Pilate* and *al bedel*. It results from the repetition of *Dunc dist Pilate*.

255 b/17–18 And forth-wyth-al he seyde to þe Jewes: Goth oute: —
This insertion is not capable of an explanation.

255 b/26–27 For they helde hem open: —
The context as well as C's reading, 'Que cil tenoient les lances droites', would seem to require a word meaning 'straight'.

256 a/4–24 Whan thys was done ... as they had erste don: —
This passage is confused and confusing, for while lines 4–12 with tolerable fidelity translate C 79 a/5–14, lines 13–24 repeat the same episode according to B 126 b/37–126 c/11.

256 a/14 and made hem holde the mawmetes: —
The D^b Latin adds 'senos et senos', i.e. 'by sixes'.

256 a/17–18 the men that helde þe mawmetes: —
According to D^{ab} it is the first lot of standard-bearers that are threatened with the death penalty by Pilate: 'Et advocans Pilatus signiferos [not in D^b] qui tenebant signa priores, dixit eis . . .' But D^c omits *priores*, and Thilo, *Codex apocryphus Novi Testamenti*, p. 517, considers that it is interpolated in D^b.

256 a/18–19 that and þe mawmetes obeyden: —
This is in agreement with the French texts, which, in their turn, agree with the Latin D group: 'quia, si flectantur signa ingrediente illo . . .'. But other Latin texts have: 'quia, si *non* inclinant se signa quando intrat Iesus . . .'.

256 b/1–4 But thys avysyoun ... for to saue Jhesu: —
See Introduction, p. 16.

256 b/5–9 Ye know wel ... thys nyght: —
This passage (=C 79 a/19–21) has no counterpart in the Latin D group, on which the French B texts are based. C's reading agrees literally with the Hal Latin: 'Pilatus autem hoc audiens dixit omnibus Iudaeis: Vos nostis quia uxor mea pagana est et multas synagogas vestras aedificavit: ipsa mihi nunciavit Iesum hominem iustum esse, et propter eum multum afflicta est nocte ista'.

256 b/11 by the deuylles crafte: —
This does not quite agree with either C1 or C2. Cf., however, de Worde's chap-book (W): 'he is an euyl man, and werketh by the deuylles crafte, for by deuylles hath he thus tysed thy wyfe'. (The participle *tysed* is an aphetic form of *atticed*. See OED s.vv. *tice* and *attice*.)

256 b/25–26 and for be-cause also that they had no trust yn oure peple: —
This clause derives from B, whereas the first part of the sentence has its origin from C. After finishing this sentence the conflator proceeded to translate the next B sentence, but half way through he changed his mind, struck it out, and turned again to C.

257 a/5 Somme of you be not trewe: —
This is a surprising translation of B's 'La vostre parole n'est pas verreie'. It is probably due to influence upon *parole* of the expression *partie de vos gent* that comes shortly after.

257 a/11–12 and now they make the Jewes to sey: —
This seems to be a corruption of C's 'et or sont fet giue. Por ce si dient . . .'.

257 a/13–15 The register of names follows B. Note, however, the substitution of *Occypus* for *Ysaac*. One cannot but think that this interlined name was added by a reviser to make up the required number of twelve. Cf. line 18: 'the .xij. Jewes'.

257 a/22–23 But and yt be not so as we sey, let vs be delyuered to the dethe: —
This translates C's 'Mes ... se il n'est ensi com nos disons, nos soions colpable de mort'. B offers a superior reading, though: '... mais il jurent que nus ne dium pas verité par la salu de Sezar, e nus serrum copable de mort'. That is to say: '... but let them [i.e. Annas and Caiaphas and the rest] swear by the safety of Caesar that we do not tell the truth, and we shall be worthy of death'.

257 b/2 For what cause wolde they haue Jhesu put to dethe: —
The pronominal reference is dubious, but the ambiguity would be removed if the past *wolde* were changed into the present. The ambiguity is resolved, however, in line 3 by the possessive adjective *her* 'their'.

257 b/5 ye wyl: —
Substitute *they* for *ye*. The subject pronoun is, as often, understood in the French, where verb inflexion alone is capable of conveying distinctions of person.

257 b/12–13 Yt ys not leefful for vs to slee no man: —
In the D^{abc} Latin Pilate answers to this: 'Vobis dixit dominus Non occideris, sed non mihi?' This is confusedly reflected in C's 'Il vos loist ocierre, mes a moi non'. Cf. also W's 'what sayd god that there shold be no man slayne but of me'. (Read with queries after *what* and *me*.) This answer of Pilate's is also lacking in B, which is surprising, as B normally follows the D^{abc} Latin.

257 b/27 here my voyce. Pylat onswerd and seyde: Than trowthe ys not yn the erthe: —
A here follows C, omitting two sentences between *voyce* and *Pylat*. There is no gap in B. The lacuna results from similar sentence beginnings. Cf. the Latin: '*Dicit ei Pilatus*; Quid est veritas? Dicit Iesus: Veritas de caelo est. *Dicit Pilatus*: In terris veritas non est?'

257 b/28 yn the erthe. And forth-wyth-al: —
One sentence has been lost between *erthe* and *And* because of identical sentence endings in the French (... *en terre*/ ... *en terre*). In C this sentence reads, nonsensically: 'Jesus li dist: Entent la verité del disant en terre, coment il est jugiez de cex qui habitent en terre'. W tries to improve on this by not translating *del disant en terre:* 'Our lorde sayd to Pylate, vnderstande trouth how ỹ it is Juged in erth of them that dwell therin'. The C reading derives from a corrupt Latin reading found in MSS Flor and D^b: 'Dicit Iesus Pilato: Intende veritatem dicentis in terra, quomodo iudicatur ab his qui potestatem habent in terris'. The genitive singular *dicentis* is corrupted from the nominative plural *dicentes*, and the third singular *iudicatur* from the third plural *iudicantur*. None of the manuscripts used by Tischendorf has *habitationem* for *potestatem*, but the existence of such a reading seems to be proved by the first edition in German (quoted by Tischendorf): 'merck auff die wahrhait des sagenden auff der erd, wie er geurtaylt wirdt von den die da wonung haben auff der erd'. The agreement between the German and C can hardly be accidental. The B version of the same sentence is also deviant in that it expresses the opposite idea: that those who tell the truth cannot be judged by the powers that be.

258 a/18–19 Goode juge ... worthy dethe: —
In most, if not all, Latin texts this is framed as a question, to which Pilate answers: 'Dignus mori'. Cf. W: 'Than sayd the Jewes, a good Juge take hede yf ony man hath done a forfayte ayenst Cezar, were he not worthy to be deed. And than Pilate sayd vnto them yes'.

258 a/20–24 Ffor whan we ... clowdes of hevene: —
This passage (from C) is unparalleled in the known Latin texts. W's translation of C is: 'for whan we coniured hym that he sholde tel vs yf he were goddes sone or not, he denyed it not, & yet he sayd that we sholde se the sone of man syttynge vpon the ryght hande of the godhede, & comynge out of the skyes of heuen'.

258 a/26 and seyde that Moyses: —
Some dozen words have been lost between *seyde* and *Moyses* as a result of the repetition of the introductory phrase *Et Jesus li dist* in the French. Cf. C 80 b/14 and 15–16. Delete *that* and supply the equivalent of 'Ensi com il est destiné a moi et a toi. Et Pilates li dist: Coment destiné? Et Jesus li dist'. A group of C manuscripts probably had this lacuna, because we find the same gap in W: 'Than sayd our lord Jhesu to Pylate: Moyses and the prophetes here before preched of my passyon and my resurreccyon'.

258 a/26 Note the substitution of *prophecyed* (from B) for earlier *preched* (from C). Cf. W in the preceding Note.

258 b/1–2 yf a man mysdo ... strokes: —
Although the passage 258 a/24–258 b/7 is a fairly straightforward translation of the corresponding C section, the conflator at this point wisely chose the B reading. The corrupt C

reading is probably due to the fact that in the Latin the noun is understood: 'Si homo in hominem peccaverit, dignus est accipere quadragenas [sc. plagas] una minus'. Cf. W, whose reading is still more debased than C's: 'yf ony mon syn or trespasse ayenst ony man he shall withdrawe hym .xlij. dayes out of the temple'.

258 b/3–6 And for as moche . . . therfor we wyl that he be crucyfyed: —

As far as *we* this sentence (from C) has no equivalent in any extant Latin text. The W rendering of the C passage is: 'And for as moche as Jhesus sayth that he shal sytte in heuen vpon the ryght syde of the dyuyne mageste, and that he shall come from heuen in the skyes, for this sclaunder we wyll that he be crucyfyed'.

258 b/8 Thys ys not wel. What wyl ye do: —

This reading is deviant. There is no stop in the MS, however, and it is just possible that *wyl* and *ye* have been accidentally transposed. W has: 'It is not good what ye caste you for to do'.

258 b/10 Lokynge vp to hevene: —

From C. Not paralleled in the Latin texts. W has a deviant reading: 'and helde theyr countenaunce vpon hym'.

258 b/12 schuld dey. What hath he don to dey for: —

One sentence is omitted between (the first) *dey* and *What* as a result of identical sentence endings in the C French (. . . muire/ . . . muire). Supply the equivalent of 'Li prince distrent: Bons jugierres, por ce venismes nos tuit, qu'il muire'. In W this sentence is paraphrased and amplified: 'Good Juge we se wel that he must be deed, & for drede of worse deth he may not lyue'.

258 b/21 and bade let hym goo and þat they schuld to hym non harme: —

This is a case of asymmetrical co-ordination: an imperative, *let*, is co-ordinated with a clause.

258 b/24–259 a/1 For Moyses . . . beleued vppon hem: —

A is more definite than B and C in that it mentions the nature of Moses' miracle, but less explicit in that it does not mention the names of the Egyptian magicians. Perhaps the A translator looked up, or quoted from memory, Exodus vii, 8 ff., where the first of Moses' signs (the turning of Aaron's rod into a serpent) is related. In this account the number of wizards is not mentioned (but there are certainly more than two of them), nor do they receive any names. The authority for the names Jamnes and Mambres is II Tim. iii. 8.

259 a/2–12 And paraventure . . . to the provostes: —

There is nothing answering to this passage (=C 81 a/18–24) in any known Latin redaction. Cf. W: 'and paraventure this Jhesus may be a prophete sente to vs, as Moyses sayd to our forne faders that our lorde god sholde chose & sende a prophete of oure owne nacyon, and that we sholde here, and byleue hym as god hymselfe. And parauenture this may be the same man that god sayd thus of. And this Jhesus be the same man sente of god he is come to the saluacyon of all mākynde the whiche byleueth hym truly. And vnto the dampnacyon of theym that byleue not ryght as our lorde god sayd vnto Moyses that yf ony man refuse the prophete, and wyll not here what he shall saye in my name he shall be put out of my people, all this haue J sayd vnto the prynces of the lawe'.

259 a/10 refused hym that spake yn hys name: —

Not quite correct. Cf. C, and W above.

259 a/18 merytes: —

The translator has read *merite* instead of *verite* or *uerite*.

259 a/23–259 b/3 Anothyr Jewe . . . oute of her bodyes: —

This agrees in the main with B, and the last three lines have no counterpart at all in C.

259 a/26 .xxxviij.^{ti} yere: —

C's addition, 'et tote jor en peril de mort', has a counterpart in the D^b Latin: 'et cotidie in periculo et in parturitione dolorum iacui'. The adverbial phrase *tote jor* in the sense of *cotidie* is anomalous. Cf. Leena Löfstedt in *Studia Neophilologica*, xliii (1971), 507, fn. C2 has '& .xii. [!] jours en peril de mort'.

259 b/1 Than seyde the Jewes to Pylat: Dyd not we telle you: —

Cf. B 127 c/9–10. There is actually a break in the B texts between *Pilate* and *Dunt*, resulting from identical sentence beginnings in the Latin: '*Dicunt Iudaei* Pilato: Interroga eum qualis

fuit dies quando curatus est. Dixit: Sabbatum. *Dicunt Iudaei:* Nonne sic docuimus quia in sabbato curat et daemones expellit?'

259 b/9–10 and seyde: Y was a leepre: —
Like B1, A omits the bit about the bent man who was straightened by a word of Christ. The omission is of course due to the recurrence of *jo ere*.

259 b/14 y was hole. Many othyr also: —
The omission of the sentence about women not being allowed to testify (between *hole* and *Many*) cannot be explained by any of the usual causes of corruption in manuscripts.

259 b/14–22 Many othyr also . . . they wyst neuyr: —
This passage is an instance of duplication. Lines 14–19, broadly corresponding to C 81 b/14–20, and 20–22, corresponding to B 127 c/22–26, are actually two versions of the same matter. While, as usual, B follows the D^{abc} Latin, the Latin behind C is not known.

259 b/21–22 Why be not þe deuylles subiet to youre mastrys: —
Instead of 'Quare et doctoribus vestris non sunt [daemonia] subiecta' (D^{bc}), some manuscripts have the superior reading 'Et magistri vestri quare ei subiecti non sunt'. Tr.: 'And your masters, why are not they subject to Jesus, too?'

259 b/25 by vertu of hys worde: —
This seems more logical than the C reading, 'par la parole de sa vertu'. Cf. W: 'by the vertue of his worde'.

259 b/25–27 And before . . . at hys table: —
From C. No corresponding Latin. W's reading has a lacuna: 'and brought hym alyue among vs his systers, and made him to syt with him at his table'.

260 a/5 onswerde a-geyn and seyd: —
The translator meant to finish the chapter here (see footnote), but changed his mind and added another three lines, taken from his C exemplar.

260 a/6–8 We take non hede . . . vengaunce vppon hem: —
No equivalent Latin. W prints: 'we wyll neuer assent to the wyll of the maystyrs of the lawe, nor to theyr werkes, and therfor let them se well to theyr soules that they may be saued at the daye of Jugement'.

260 a/11 and to be clerely delyuered: —
A redundant *and* is sometimes put before an infinitive of purpose in Middle English. See G. Dubislav, 'Studien zur mittelenglischen Syntax', *Anglia*, xl (1916), 274.

260 a/27 and drowned hem yn the deepe see: —
Cf. C. Not in the known Latin texts. W has: 'whiche drouned your enemyes in the depnesse of the reed see'.

260 a/28 and fedde you yn þe deserte: —
This is the correct translation of OF *pot/pout*, perfect third singular of *paistre*. W has: 'in deserte he reyned [*corrected from* reyued] vnto you manna'. Perhaps due to confusion with *plut/plout*, perfect third singular of *ploveir*.

260 b/2 þe hard roche: —
No adjective in the C texts, but W has one: 'out of the harde stone'.

260 b/3 youre beestes: —
Not in the C texts, but in W: 'whiche that ye dranke of & all your beestes'.

260 b/5–6 ye mokke youre Lorde and youre God and ar a-boute to destroye hym: —
This passage is corrupt in several respects, First, there is an omission, due to identical clause endings in the French (. . . Deu/. . . deu), of a dozen or so words between *God* and (the second) *and*. Supply the equivalent of C's 'et si feistes un veel fondu, si en feistes vostre deu'. Secondly, the tense has been shifted from past to present. Thirdly, *God* has been made the object and *the Jewes* the subject of *destroye* instead of the other way around. W is slightly deviant: 'And in all these commaundementes that he hath charged you with, ye haue ben contraryous to your god. As whan ye made a calfe to be your god, which wolde haue dysheryted you and destroyed you'. There is actually a gap in B, too, due to identical clause endings in the Latin (D^{abc}): 'et in his omnibus irrit*astis deum vestrum* et quaesivistis vobis vitulum fusilem deum. Et exacerb*astis deum vestrum*, et voluit vos occidere'.

260 b/7 Moyses also preyed for youre fadrys, that they schuld not be perysscheđ: — From C. Note the additional clause in B, 'le quel volsistes puis lapider', also found in the D^c Latin: 'quem postmodum lapidare voluistes'.

260 b/7–12 And now ye sey to me that . . . dyd you neuyr harme: —
From C. No corresponding Latin. Cf. W: '& now ye saye to me that J hate my kynge and am not his frende yf J delyuer not this man Jhesu that hath cured moche of your people of many infyrmytees whiche is youre kynge, that neuyr dyde euyll but euer moche godnesse and proufyte'. The B reading at this point departs from the known Latin—'Et nunc dicitis quia regem odio [*sic*]. Et exsurgens de tribunali voluit exire foras'—by introducing *ne . . . pas*: 'E vus dites ore que jo haz Cesar, nostre rei. Puis si leva sus de sun sege irement, e ne volt pas issir hors od els'.

260 b/15 thys: —
Personal reference, 'this man'. Cf. 261 a/22.

260 b/16–18 Whan he was borne . . . feyre yeftes: —
Unfortunately C1 is vitiated at this point, and C2 omits the reference to the Magi altogether. C1 should probably be emended to read 'Mes nos ne savons pas que cist Jesus soit rois, ja soit ce que [cf. B] li roi le quistrent en Belleem et demanderent Ou est cil qui nez est li rois des gius? et li offrirent dons'. Cf. W: 'For we knowe well that Jhesus is no kynge though that kynges sought hym in Bedleem and sayd that they sought the kynge of Jewes, & offred to hym gyftes'.

260 b/20–21 sought for to slee hym: —
There was apparently no mention of the flight into Egypt in the (as yet undiscovered) source of C. Cf. B.

260 b/24–25 to the nombre of an hondred and foure and fourty thouȝand: —
This addition, after a cancellation, was apparently made by the A translator himself, but the number is not arbitrary. It also occurs, for instance, in the *Cursor Mundi* (MS Vesp. A. iii): 'An hundret fourti thusand Thoru Iesu com to lijf lastand'. The number ultimately derives from Rev. vii, 4.

261 a/1–4 Than Pylat toke watyr . . . ouyr oure chyldren: —
It is odd that this passage should be absent from the B texts, seeing that it is found in all the extant Latin texts.

261 a/5–20 Than Pylat toke Jhesu and sent hym vn-to Herode . . . for al þat euyr ye accuse hym: —
Only the D^c Latin briefly mentions the sending of Christ to Herod. The much expanded French of B is, in fact, a translation of Luke xxiii, 7–14.

261 a/7 he was gretly abassched: –
Cf. B: 'si s'esbai mult'. This is an odd way of translating 'gavisus est valde' (Luke xxiii, 8). Perhaps *s'esbai* is scribal for *s'esjoi* 'rejoiced'.

261 a/9 many merueyles. Than he asked: —
A sentence seems to have been missed out between *merueyles* and *Than*. Supply the equivalent of 'E il esperout ver alcun miracle de lui'.

261 a/24 Thy lynage ys a-yenst: —
Either the translator did not understand the B reading *comprove* ('show, prove'), or else his exemplar read *reprove*.

261 a/25–26 y comaunde that thou . . . and aftyrwarde þat he: —
Asymmetry is such a common phenomenon in early English that the shift from the second to the third person singular hardly justifies emendation. It is of course tempting to put a full stop after *prynces* and insert *he comaunded* between *aftyrwarde* and *þat*. Cf. B.

261 b/4 ff. Than came the knyghtes to Jhesu, and dyspoyled hym of hys clothys, etc.: —
Note how the translator has changed his French source (C) to make it harmonize better with the canonical Passion story. He omits, *inter alia*, 'com il vindrent au leu ou la croiz estoit' and 'si le ceinstrent d'un lincuel', because in Mark xv, 16 ff. the mocking of Christ is not located at the place of crucifixion but in a palace, presumably the Governor's residence or the Antonia fortress, where the Roman troops were garrisoned. While A alters the original by judicious omission, W rewrites it completely and interpolates a lengthy passage of unknown origin:

And than our lorde Jhesu was ledde out of the parlore, and the two theues with hym, and than they ledde them in to an other parlore, wherin was a pyller of whyte marble, and there they dyspoyled our lorde Jhesu out of his clothes, and bounde hym naked vnto the pyller, and there they bette hym and scourged hym wyth yerdes and whyppes, soo hugely that there was no skynne hole vpon hym, and that was a pytefull syghte for to se that blessyd body standynge all naked afore all the people scornynge and sayenge thus to our lorde god in his scourgynge, do gladly our kynge for this is our fyrst begynnynge, and than the maysters of the lawe sayd to the knyghtes, do on our kynge a softe garment, and let vs crowne hym for our kynge. And than the knyghtes dyde vpon hym a cloth of sylke whiche for haboundance of blode was so clonge to hym, that at the pullynge of it was an hondreth folde more payne to hym than was his scourgynge. And whan they had pulled of this garment they dyde on hym a reed mauntell of sylke, and after that they set a garlande of thornes vpon his heed, & they pressed soo sore the garlande of thornes vpon his heed that the thornes perced downe in to his brayne & so at the laste they ledde hym to the crosse.

261 b/15–19 Than loked . . . as hys modyr: —
This passage is taken from B. It is one of B's harmonistic changes. Cf. Note on 261 a/5–20. The source is John xix, 26–27.

261 b/27–262 a/4 For the removal of the Longinus episode to 262 b/13 ff., see Introduction, pp. 16–17. Tischendorf rejects the reference to Longinus as spurious in his critical text. The D group has it: 'Accipiens autem Longinus miles lanceam aperuit latus eius, et continuo exivit sanguis et aqua'.

262 a/4–5 And al thys was done vppon . . . Caluarye: —
Unparalleled.

262 a/18 beleuest: —
Due to confusion of *creiz/croiz* 'believest' and *criens* 'fearest'. Cf. C2.

262 a/20 trespace: —
This word, entered as an infinitive in the Glossary, may possibly be a noun.

262 a/27–29 the couerynge of the temple . . . from the hyghest to þe lowest: —
Cf. B. This reference to the rending of the temple curtain is duplicated in more elaborate form at 262 b/3–7 according to C. B follows the D^{abc} Latin; none of the known Latin versions agree with C. Cf. W: 'and the vayle of the temple was smyten downe to the grownde in two partyes, and some men saye that an aungell dyde it with a trace of fyre. And this aungell sayd many one herynge J am wytnesse of the passyon of Jhesu cryst'.

262 a/29–262 b/2 Alle the erthe . . . felten thys passyoun: —
Unparalleled. Cf., however, 272 a/20–22: 'And alle creatures dyd tremble at thy dethe, and alle the foure elementes schewed sygnes and tokenes'.

262 b/23–30 But for as moche . . . vnthryfty lyfe: —
The sources of this interpolation concerning the fates of Jesus' fellow-sufferers and of Judas Iscariot are John xix, 31–32 and Matthew xxvii, 3–4.

263 a/10 Jhesu Chryst? The Jewes: —
A sentence has been missed out. Supply after *Cryst* the equivalent of C's 'Que li soleuz est oscurci, et li jorz'. Cf. W: 'and that the sonne lost his lyght and also the daye'. Note, however, that *Que* in C means 'for'.

263 a/12–21 Than seyde Pylat . . . Sone of God: —
Cf. C. Not in the extant Latin versions. W: 'Than sayd Pylat how may it be that the vayle of the temple is smyten a sondre and many graues vndone, and deed men ryse vp from deth to lyfe, hath the clyps of the sonne done all this. All these tokens men tell me are befallen in the cyte of Jherusalem, and yf ye beleue not me aske Centurio, & they that were with hym whiche kepte Jhesu. Than were these men brought forth afore the Jewes whiche that bare wytnesse, & thus they sayd. Forsothe we saye that in the dyenge of Jhesu the erth groned and shoke as water dooth whan it is meued, & we sawe that many bodyes arose fro deth to lyfe. & by these tokens we byleue that this Jhesus is goddes sone'.

263 a/16 the cytee of Jerusalem? Than was brought: —

A sentence has been omitted. Cf. C: 'Demandez Centurio et cex qui o lui estoient, qui gardoient Jesum'. Cf. also W in the preceding Note. This omission is perhaps yet another instance of *saut du même au même*, as the abbreviations *ierl'm* (Jerusalem) and *ih'm* (Jesum) are quite similar. As a consequence of this omission, the centurion and his soldiers become 'certain persons' and 'other folks'.

263 a/19 the erthe quake and tremble. And we saw: —
A clause is omitted after *tremble*. Cf. C: 'et si oismes qu'ele mui ausi com ele parlast'. Perhaps the translator skipped it deliberately, for it apparently proved a stumbling block to copyists and translators. Cf. W in the Note on 263 a/12–21: 'the erth groned and shoke as water dooth whan it is meued'. The correct translation is: 'and we heard it make a noise as if it were talking'.

263 a/22–23 the women that sewed hym yn Galylee: —
Read: 'from G.'. Cf. the French.

263 a/24–25 Than came a man named Joseph, ryght an holy man and a just: —
A clause is omitted between *Joseph* and *ryght*. Cf. C: 'et sire estoit et conestable de tote la mesnie Pilate'. W translates: 'whiche was lord and Constable over all Pylates men'. The contraction in A perhaps results from the similarity of *sire estoit* (C 83 b/12) and *si estoit* (C 83 b/13). There is nothing to correspond to this in B, although the D^{abc} Latin has *agens curiam* 'holding office'.

263 a/26 accusacyouns nor to the falce wordes: —
Similarly in W: 'accusynge and wordes'.

263 b/20 whych ye haue wrongfully crucyfyed: —
The participle is not qualified in C, but it is in W: 'whome ye haue vntruly crucefyed'.

263 b/21–22 Annas and Cayphas, etc.: —
This list of names, being taken from C, differs somewhat from the one at 255 a/9–10, which is based on B.

263 b/25 the peece of Jhesu: —
This means 'the "portion" or "lot" of Jesus'. Notice also the translator's explanatory insertion: 'And thus they seyde for an euyl entente'. W translates C's first *pes* by 'parte' and the second by 'peas', thus destroying the pun of the French.

263 b/26 yn the and yn thys worlde: —
Delete *and*. Cf. C. Neither A nor W has anything to correspond to *et en l'autre*. Cf. C2.

264 a/7–8 whych ye schul fynde bothe here and yn othyr places: —
This enigmatic statement derives from B, whose reading is not traceable to any Latin reading quoted by Tischendorf.

264 a/9 speke thys wyse, they seyde: —
Two clauses are missing between *wyse* and *they* owing to the similarity of *si pristrent* and *si distrent* in the French. The equivalent of C's 'si pristrent Joseph, si le commanderent a garder' should be supplied. Cf. W's translation of this: 'they toke Joseph and comaunded hym to be kepte well'.

264 a/11 to the saboth-day: —
This ought to be 'till after the sabbath-day'. Of the B texts, B2 would seem to have the correct reading, 'tresque aprés le sabat', corresponding to the D^{ac} Latin, 'usque post diem sabbatorum'.

264 a/14 whych mys-tooke hym-self a-yenst God: —
The locution *mistake o.s. against s.o.* 'do wrong' is at least partly a calque on OF *soi mesprendre envers aucun*. See OED, s.v. *mistake*, v., 2b. OF *soi prendre envers aucun* (cf. B) means 'attack s.o.' (Tobler-Lommatzsch, *Altfranzösisches Wörterbuch*, x, 1769).

264 a/16–20 And whan Pylat . . . and on youre chyldren: —
This is part of Joseph's speech, so *you* should be substituted for *þe Jewes* (line 17), and *hym* for *me* (line 19). W's reading corresponds almost word for word to that of C: 'And ye whan $\frac{1}{y}$ Pylate wasshed his handes & sayd. J am vngyltye of this mannes blode shedynge, ye answered & sayd, the blode of him be on vs & on our chyldren'.

264 a/21–22 lyke as ye haue dysserued: —
A deviation from the French, 'si com vos meismes deistes'. W, on the other hand, is in

agreement with C: 'fro that tyme forwarde shal the wrath of god come vpon you & vpon your chyldren as yourselfe sayd'.

264 a/24–25 where . . . yn: —

Tmesis of compound adverbs is common in Middle English.

264 a/28 for thentente that: —

These words seem to be misplaced; they ought to follow the peculiar expression *aftyr theyr sacrefyce don* 'after the sabbath'.

264 a/28 thentente: —

This and *nys* (=*ne ys*) are the only instances of crasis in the text.

264 a/29 what deth: —

This is perhaps not a so-called cognate accusative (e.g. 'to die the death of a hero') but rather an 'ablative'. Cf. the French equivalent, 'de quel(e) mort'.

264 b/1–5 And aftyr . . . Samuel: —

Not paralleled elsewhere.

264 b/5 the Jewes wer merueylynge: —

This seems to be the only instance of a progressive tense in the text.

264 b/9 Than asked the Jewes where he was be-come: —

Cf. W: 'And anone the maysters of the lawe asked hym where that they had done hym'. This question is peculiar to the two English texts.

264 b/9 where he was be-come: —

I.e. 'what was become of him'. This is a fairly common Middle English idiom. Cf. Lydgate, *Fall of Princes*, line 4479: 'Wher is become þer lordschippe or þer lyne'; *The Libel of English Policy*, line 36: 'Where ben our shippes wher ben thei be come': Skelton, *The Garland of Laurell*: 'Where it became and whether it went'. The quotations are from E. P. Hammond, *English Verse between Chaucer and Surrey*, pp. 172, 245 and 362.

264 b/20 he ys rysen from deth to lyfe: —

There is a lacuna between *rysen* and *from* occasioned by the recurrence in the French of *resuscitez*. Supply the equivalent of C's 'si com il dist devant sa mort. Venez voir le leu ou il fu mis, et alez tost si dites a ses deciples que il est resuscitez'. It is likely that the translator's exemplar had this gap, for W has the same omission.

264 b/22–24 Whan the prynces of þe lawe herde these tydynges, they . . . seyde to the knyght: —

A follows C, which at this point is defective, having nothing answering to B 128 d/27–33: 'Dunc vindrent . . . prendre dunc?' W of course also agrees with C: 'And whan the prynces of the lawe herde this they sayd to the knyghte'.

264 b/24–25 Than by youre seyenge Jhesu ys a-lyue: —

'Est donques Jesus vis? Nos ne vos en creon pas' in C is a mistranslation of 'Vivit dominus deus, non credimus vobis'. The French translator mistook the introductory asseveration ('As the Lord God liveth . . .') for a question. 'Nos ne vos en creon pas', which is not in A, is found in W: 'Js Jhesus than on lyue, we may not byleue that ye saye'.

264 b/28–265 a/3 The Jewes onswerden . . . whyche ye crucyfyed: —

This passage seems to have been recast on purpose, for the departures from the French are such as cannot result from textual corruption. As far as it goes (there is a lacuna after *whome*), W agrees with C: 'how sholde ye than byleue vs but your owne demaunde is good, whan ye aske yf Jhesu be on lyue, whome . . .'.

265 a/7–8 Wherfor ye . . . as we of Jhesu: —

Unparalleled.

265 a/17–19 as we . . . from vs: —

Read *ye* for *we*, and *you* for *vs*. The blending of direct and indirect speech is common in early English.

265 a/19–20 And we promyse . . . but ye and wee: —

A deviant reading. Cf. the French versions, and W: '& yf Pylate knowe herof we shall excuse you'.

265 a/24–25 Ffynees . . . Adda . . . Levy: —

Adda seems to derive from B and *Levy* from C. *Levy* is a corruption of *levites nomine*

Aggeus 'a Levite by the name of Aggeus'. W as usual follows C: 'THan came there thre men whiche that hyghte Ffynees, Abbas, and Leuy, these thre men came fro Galylee in to Jherusalem'.

265 b/1–2 on the Mownte of Olyuete we herde hym preche and sey to hys dyssyplys: —
Cf. Matthew xxviii. 16: 'Undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus'. In the First Greek Form of the *Acts of Pilate*, Matthew's anonymous mountain receives the name of Mamilch (chap. 14), in the Second Greek Form it is oddly referred to as 'the Mount of Olives' (in Galilee!). Some Latin manuscripts have 'in monte oliveti, qui vocatur Mambre sive Malech', others, for instance D^{abc}, omit the relative clause. See F. Scheidweiler in Hennecke's *Neutestamentliche Apokryphen*, i, 332, fn. 2.

265 b/4 teche the name of myn Evangyle: —
This should probably be emended to read: 'teche my name and myn Evangyle'. Cf. W: 'preche my name & my gospell'.

265 b/5 and schew hem how they schul baptyȝe: —
Not paralleled elsewhere.

265 /b13 by the olde fadrys: —
This should be emended to read: 'by the God of her olde fadrys'. Cf. the French versions, and W: 'by that lord that is god of Abraham, of ysaac and Jacob'.

265 b/21 that ye haue tolde vs: —
This agrees with W's 'that ye haue sayd to vs of Jhesu' against C's 'ce que vos avez veu de Jesu'.

265 b/22 hem to: —
These words should be transposed. Cf. C.

266 a/10–12 for y wene . . . not be beleued: —
This seems to be a more or less redundant addition by the A translator.

266 a/22–23 myght ravyssche hym and brynge hym: —
The wrong tense. Read: 'myght haue ravyssched hym and brought hym'. Cf. the French versions.

266 a/26–27 And preyed Elysee . . . fonde hym not: —
Cf. B (129 b/25 ff.). The D^{abc} Latin is: 'Et deprecati sunt Helisaeum, et ambulavit cum illis tribus diebus, et non invenerunt eum'. Absent from C, and consequently not in W either.

266 b/8 glorefyed hem-self: —
Read: 'glorefyed God'. Cf. C, and W: 'they were wonders Joyful and mery, & they gloryfyed god that Joseph was founde'.

266 b/15–17 we haue synned yn God and yn the, and we haue gret merueyle how thou wast sauyd: —
Three clauses have been omitted between *the* and *and*. Cf. C2: 'nous avons pechié en Dieu et toy, *si vien a nous, car nous cognoissons que nous t'avons grandement mesfait*, si nous merveillons molt de ta delivrance et comment tu fus ainsi delivrez de nous'. Cf. also W: 'we haue synned in god & in the, *& ther fore fader Joseph come to vs syth* ỵ *we haue knowynge that we haue greuously synned & trespassed ayenst the*, and hugely we meruayle of thy delyueraunce & takynge awaye fro vs'. The omission perhaps results from the recurrence of *si* in the French.

266 b/17–18 We wot wele that we tooke a grevouse counseyl a-yenst the: —
W reads 'we knowe well ỵ we conspyred euyl counseyle ayenst the' with A but adds 'but god delyuered the fro vs, but peas be with the fader Joseph worshypped of all people' with C.

266 b/18–21 Wherfor . . . oute of prysoun: —
These lines are probably attributable to the A translator.

267 a/1–2 he seyde: Blessed be the Sone of God, whych hath couered me vndyr hys wynge: —
A sentence has been omitted between *seyde* and *Blessed* owing to contraction *Benoez soit Dex . . . Beneiez soit Dex* (C 85 b/26–27): 'si dist: *Benoez soit Dex, qui nos delivra que nostre sancs ne fu espanduz*. Beneiez soit Dex, qui me covri de sor ses eles'. W has a sentence

approximately equivalent to the italicized one but differently positioned: 'he sayd thus. Blessyd be my lorde god that hath couered me with his wynges, and also blessyd myght he be that hath saued me from all myscheues'.

267 b/17 nyght: —
It is difficult to find a reason for the substitution of *nyght* for *day*.

267 b/19 to the peple: —
Cf. C2: 'a ton pueple', corrupted from 'a Deu en son temple'. W: 'Fader Joseph gyue vs knowlege and to god in his temple of that we shall axe of you'.

268 a/9–10 Yf thou be Jhesu Cryst: —
This seems to have been added by the A translator.

268 a/19 of .xl. dayes: —
Cf. 263 a/7: 'of alle that day'. For the exceptional use of *of* in the sense of 'during', see OED, s.v. *of*, 53. Cf. also Mustanoja, *A Middle English Syntax*, p. 398. W translates: 'go not out of thy place these .xl. dayes'.

268 a/20–21 now wyl y go speeke wyth my dyssyples: —
Note the plain infinitive of purpose after *go*. Similarly after *come*: *come speke* (255 a/31). See Mustanoja, op. cit., p. 535. Cf. W: 'now shall J goo to my duscyplys and speke to them'.

268 b/3–4 y haue alweyes be amonge hem. And whan Symeon hadde hym yn hys armes, he seyde these wordes: —
A agrees with C2 in omitting the equivalent of 'et fesiomes oroisons et offrendes' between *hem* and *And*. Cf. W: 'J haue ben moche ꝑ hem, for vpon a tyme as J was in the temple in myn offrynges and orysons, that same tyme saynt Symeon toke hym in his armes and thus he sayd to hym'.

268 b/7 afor thy peple: —
Cf. C2: 'devant la face de ton pueple'. The W translator, mistaking *devant* for a temporal conjunction, translates: 'or ony people was' (i.e. 'before there were any people').

268 b/7–10 Let vs sende to the thre men whych seyden that they sawe Jhesu speke to hys dyssyples and aftyrwarde saw hym stye yn-to heuene: —
Apparently the translator's exemplar read much like C2 at this point, and the recurrence of the words *Jesu parler a ses disciples* caused him to skip a couple of lines: 'Envoions aus .iii. homes qui dient qu'il virent Jesu parler a ses disciples *ou mont d'Olivet. Et quant il furent venu, si distrent: Li Dieux de Israel est en vie, nous avons veu Jesu parler a ses disciples* et puis monter ou ciel'. After translating yet another C sentence the translator noticed his omission of the arrival of the three witnesses and remedied this by a cancellation and a change-over to his other exemplar (B 129 d/24).

268 b/21 oute of the sepulcre of Moyses the prophete: —
The translator's exemplar had the same reading as B1.

268 b/22–23 and men spytt yn hys vysage: —
Asymmetrical constructions are often found in older English. Here a principal clause is coordinated with a series of past participles. See U. Ohlander, *Studies in Coordinate Expressions in Middle English*, where the topic of syntactical asymmetry is treated in some detail.

268 b/30–269 a/1 whych ye that ben mysbeleuers haue not yet seene: —
This clause (=C 86 b/27–28) is found in the Hal Latin in a slightly different form: 'quos nos increduli non vidimus'. Yet another variant is found in ed^{pr} germanica: 'die ir unglaubigen nit glaubt habt, das sy lebendig weren'. In W's 'whiche ꝑ mysbeleuers haue not seen' ꝑ may be a mistake for *ye*.

269 a/12 how that he arreysed hem from the dethe: —
W has 'how that he rose from deth' in agreement with C's 'coment il resuscita de mort'.

269 a/27–28 Ffeyre Syr Jhesu Cryst . . . to the lyfe a-geyn: —
This agrees better with B than with C, but the converse is true of the rest of the sentence. The translator's B exemplar probably read: 'Beal sire Jesu Crist, veire resuscitere des morz a vie'.

269 a/30 dethe of the crosse. Thou dedyst comaunde: —

A sentence has been left out between *crosse* and *Thou*. Cf. C: 'Car nos somes conjuré par toi a parler de toi'. Perhaps it was omitted on purpose as being supposedly illogical. Why should they ask Christ for permission to speak if they had actually been commanded by him to do so? The meaning is, however: 'For we have been adjured by thy name [by the elders and the other Jews] to speak about thee'.

269 b/1–2 that we schuld telle the secretes: —

It is not clear whether the change of *they* into *we* and the cancellation of *no man* are traceable to the translator-adapter or whether they are due to a reviser. Someone apparently found it embarrassing that the two brothers should break Christ's express command not to tell anyone about his secret acts in hell. The crossing-out of *no man* is very faint. W does not translate *a nul home:* 'suffre vs to saye the secretes of thy dyuyne mageste what thou dydest in hell by the deth of thy holy crosse, for we be coniured by the for to speke of the, thou hast commaunded to thy seruaunte by Myghell thyne archaungell that we sholde tell the secretes of thy dyuyne mageste what thou dydest in hell'.

269 b/4 prysoun: —

Corrupted from *profonde/parfonde* or *profundesce/parfundesce*. The first syllable may very well have been abbreviated, and *f* and 'long' *s* are very similar in medieval hands.

269 b/4–5 came amonge vs an hasty heete of the sonne: —

There is nothing in B to correspond to *came amonge vs*. On the other hand, A fails to translate the adjective *orin* 'golden' in B. The corresponding Latin (D^{bc}) is: 'subito factus est aureus solis calor purpureaque regalis lux illustrans super nos'. Note that *aureus* qualifies *calor*, not *solis*. The closest Latin approximation to the C reading is Hal: 'subito facta est in aureo solis lumine purpureoque regali quaedam lux illustrans super nos'.

269 b/6 Than Adam: —

Than is not very exact for OF *isnelement* or *aneire*=Latin *statim*. (*Aneire*, really a prepositional phrase, is listed in Godefroy, *Dictionnaire de l'ancienne langue française*, and Tobler-Lommatzsch, *Altfr. Wörterbuch*, under the noun *erre* 'road, way'. It is said to be common in Western French and Anglo-French texts. See Jenkins *et al.*, *La Seinte Resureccion*, p. 48.)

269 b/7 arysen vp: —

Cf. C2's *se leverent*, a corruption of *s'esleescerent* 'rejoiced'. The same error in W: 'and anone Adam that was our fornfader, and patryarkes and prophetes rose vp'.

269 b/9 Ysaak: —

By mistake for Isaiah. The same mistake in C2.

269 b/9–10 þe lyght of the Sone of God: —

Cf. C2: 'la lumiere du Filz Dieu'. The idea is, however, that the Son is an emanation from the Father. W agrees with C1: 'the lyght of our fader sone of god'. The D^{bc} Latin also has the correct reading: 'lux patris filius dei'; ed^{pr} has 'lux filii dei patris', the same reading as that of the French B texts: 'la lumere del Fiz Deu le Pere'.

269 b/10–11 whan y was yn the londe of ȝabulon: —

The recurrence of *en* (twice) in the C French explains the loss in A of the equivalent of 'en vie, en cez terres'.

269 b/13 borne to: —

C's *nee* was first read as *neé*, the past participle of *neer* 'deny' (from Latin *negare*): hence the original translation 'hyd from'. It is, of course, the participle of *naistre* 'be born, arise'. Cf. the D^a Latin: 'lux orta est'.

269 b/18 whych y helde: —

This is in agreement with C2. W, too, has a relative pronoun: 'whyche J receyued a chylde in the temple'. In C1, *que* is a causal conjunction, 'for'. Cf. B: 'Kar jol reçui en mes mains'.

269 b/22–23 lyke as he had ben an heremyte: —

A peculiarity of later Middle English is the use of the pluperfect subjunctive to express an imaginary state (or activity). See Mustanoja, *A Middle English Syntax*, p. 508.

269 b/26–27 vndyrstondynge to the helthe of hys peple: —

The prepositions should be transposed. Cf. C's 'science de salu a son pueple'='scientiam salutis plebi eius'. W's reading is also incorrect: 'helth & connynge to his people'.

269 b/30 schal wassche a-wey: —
Cf. C's *lavera*. But W has: 'se the lambe of god & beholde hym that dooth a waye synne of the worlde'.

270 a/8 ff. than seyde he to hys sone Seth, etc.: —
The myth of the Oil of Mercy is usually combined with the legend of the three seeds which Seth obtained from paradise and planted under the tongue of his dead father, Adam. These grew into wands and finally became the wood of the cross. A third legend commonly found with the other two is the story of the finding of the True Cross by St Helena. For further information concerning these legends, see the books of Meyer, Morris, Mussafia and Napier listed in the Bibliography.

270 a/25–27 And alle suche . . . to the perdurable lyfe: —
This is an attempt to make sense out of B's 'e qui serrunt a regenerer del eve e del Seint Espirit en vie parmanable'. The French clause is defective, however, a number of words having been missed out between the first two words. Cf.: 'et *erit oleum illud misericordiae in generationem eorum* qui nascendi sunt ex aqua et spiritu sancto in vitam aeternam'. (The meaning of this is not very clear. James [*The Apocryphal New Testament*, p. 127] translates: 'and that oil of mercy shall be unto all generations of them that shall be born of water and of the Holy Ghost, unto life eternal'.)

270 a/28–29 than he schal sette thy fadyr Adam yn þe tree of myserycorde: —
Rather: 'then he shall lead thy father Adam to the Tree of Mercy'. Cf. the French versions, and W: 'than shal the sone of god ... lede Adam thy fader in to paradyse to the tree of lyfe and mercy'.

270 b/6 calleth hym-selfe mastyr a-yenst dethe: —
Did the translator read *maistre* for *tristre?* Cf. C.

270 b/15–17 Yf thou be as myghty as þat Jhesu whyche ys a-yenst þe, dyffende thyself a-yenst hym: —
The translator apparently understood C's 'qui est cil Jesus qui est encontre toi' as a clause of comparison and consequently had to add something ('dyffende thyself a-yenst hym') in order to produce a complete sentence. W omits the whole of this sentence as a result of contraction due to the general similarity between 'Se tu es si poissanz' and 'Se il est si poissanz'.

270 b/24–25 The prynce seyde: For y haue assayed hym: —
This sentence is actually part of Satan's speech. Sometimes the translator found it difficult to grasp who is speaking. Cf. Notes to 271 a/2 and 3.

271 a/1–2 thys ys he that schal be oure dethe: —
Deviant. W: 'he hath taken fro me them that were deed'.

271 a/2 Than seyd Sathan: —
To be deleted.

271 a/3 The prynce onswerde: —
To be deleted.

271 a/9–10 the comaundement of hys worde: —
This is the correct order of the constituents; they are transposed in B: 'la parole de sun comandement'. The Latin is: 'imperium verbi eius'.

271 a/12 aungel: —
The translator has read (Old) French *angle* instead of *aigle* 'eagle'.

271 a/12 oute of oure boondes. Trowest thou than: —
A sentence has been omitted between *boondes* and *Trowest*. Supply the equivalent of C's 'Et la terre ou il gesoit morz ovri, et ensi fu il vis'. There is no gap in W: 'and the erth that he laye in deed vndyd and yelded hym quycke fro hym'.

271 a/12–14 Trowest thou than . . . hys worde: —
This sentence has somehow been thrown completely out of gear. W translates C correctly and literally: 'wenest thou Sathan for to holde suche a lorde that toke his seruaunte fro vs maugre vs all by the vertue of his worde'.

271 a/15–16 so seure yn mannes nature: —

This would appear to be a corruption of C's 'sauverres de l'umaine lignee'. Cf. W: 'so myghty to saue all mankynde'.

271 a/23 Than he drofe: —

Notice the sudden shift from C to B. Notice also the cancelled *brake*. The translator first read *cassa* instead of *chaça*.

271 b/1–5 the myserycorde . . . ffellonye: —

The mistranslation of this passage (Ps. cvi, 15–17) is probably due to inadequate punctuation in the translator's exemplar and a confusion of the verbs *regehir* 'confess' and *(r)esjoir* 'rejoice'. The *Versio gallicana* reads: 'Confiteantur domino misericordiae eius et mirabilia eius filiis hominum, quia contrivit portas aereas et vectes ferreos'. The *Versio hebraica* differs in that it reads *misericordiam* for *misericordiae*. Our Gospel, as printed by Tischendorf, follows the Gallican version but reads *qui* instead of *quia* (? a printer's error). James (*The Apocryphal New Testament*, p. 133) translates accordingly: 'Let them give thanks unto the Lord, even his mercies and his wonders unto the children of men; who hath broken the gates of brass and smitten the bars of iron in sunder?' (Presumably *mercies* and *wonders* are meant to be appositives to *them*.) The Hebrew version seems superior, though: 'Let them [sc. people] confess to God his mercy and his wonders to the children of men, for he hath broken the gates of brass and the iron bars'.

271 b/3–4 the closures of helle: —

As in B1 and 2. The primary sense of *closure/closture* (from Latin *clausura, *clausitura*) is 'lock, bar, bolt', but by extension of meaning it also has the senses 'encircling wall, enclosed area'. These latter two senses are the only ones listed in MED under *closure*. Hence, the sense intended here is probably 'walls, ramparts'.

271 b/5 Ysaak: —

Cf. 269 b/9 above.

271 b/5 Than seyde Y. to alle the sayntes: Whan y was: —

Between *sayntes* and *Whan* the equivalent of B's 'Dune vus dis jo' is omitted. This is the cause of the change of the French present and future tense forms *sunt, releverunt, s'esjoirunt* and *est* into English past tense forms.

271 b/15–16 entre yn. Than seyde Dauyd: —

A sentence is lost between *yn* and *Than* as a result of the repetition of *Rei(s) de glorie*. Supply the equivalent of B's 'Quant Enfern oit qu'il ourent dous feiz crié, si cume nel oit pas si dit: Qui est cel Rei de glorie'.

271 b/20 synners: —

Did the compiler understand B's *enpechez* 'fettered' as 'tainted by sin'?

271 b/20 the chyldren þat ben bought: —

This results from a reading like the ones found in the B group. The Latin *filios interemptorum* apparently proved a stumbling block to translators, but C2 has the correct translation: *les filz des occis* 'the sons of the slain'. W's reading is defective: 'the chyldren that were brought to deth to be slayne'.

271 b/22 Kynge of glorye, God of mageste: —

Between *glorye* and *God* the equivalent of seventeen words in B is lost owing to the recurrence of *Rei(s) de glorie:* 'E come Davi diseit ore ces paroles a Enfern, este vus si survint li Rei de glorie'.

271 b/24 schal ouyrcome the deuylles power: —

Resulting from a corrupt reading like that of B1: 'les nuns des des deables nus desfist'. What is actually meant is that on his entry Christ broke the unbreakable chains ('indissolubilia vincula disrupit'). The tense shift, from French past to English future, is due to the lacuna commented on in the preceding Note.

271 b/25 sayntes: —

The translator's exemplar probably had the same corrupt reading as B1, *senz*.

271 b/25 The cancellation of the last five and a half lines of 271 b (translated from B) followed immediately after the translator had written them down, as he realized that as a result of an unintentional omission (cf. Note on 271 b/22) he had not yet mentioned Christ's entry into hell. He then shifted to C.

272 a/1–3 Than breken ... hys vysage: —
A here combines parts of two C sentences in reverse order. 'Than breken ... the comynge of oure Lorde' corresponds to C 89 a/22–23, while 'whych was yn the forme of man ... the clerenesse of hys vysage' corresponds to 21–22. W follows C quite closely: 'ANd as Dauyd had sayd this to hell, came vpon them the gloryous desyred kynge of glorye in fourme of man, & enlumyned all the derkenesse of helle with the gloryous bryghtnesse of his gloryous face, & all the gates & shettynges with yron barres & boltes all to braste in his holy comynge, & all the fell fendes made hym space & waye'.

272 a/8 the handes of felouns: —
In view of French *liens, bondes* would be a better reading than *handes*. W reads: 'to delyuer vs out of the bondes fro these false felons'.

272 a/13 rose oute of her seeges: —
Note the mysterious intrusion of *.x.* in C1, 'si s'èn leverent .x. de lor sieges'; and cf. W: 'than .x. princes of hell rose vp of theyr setes'.

272 a/13 Wher ys Jhesu: —
The translator's exemplar probably read *O! Jesu*. Cf. C2. The exclamation mark was understood as the sign for *est* and the interjection as the interrogative adverb meaning 'where'. This also explains *hym* (cf. C's *toi*) in the following sentence.

272 a/14–15 What art thou ... oure confusyoun: —
C, which is a translation of a lost Latin original, occasionally agrees word for word with one or more of the extant Latin texts. In this case C and A agree completely with the Hal and Lips[ed] Latin: 'Quisnam es tu, o homo, qui ad deum petitionem tuam dirigis in confusionem nostram?' W is deviant: 'What man arte thou that reysest thy request ayenst god vnknowynge vs'.

272 a/16 oure ȝatys: —
Perhaps this is an instance of 'emendation' on the part of the translator, who may have thought that *poeste* 'power' was not accordant with *de(s)pecier* 'break asunder'. W adheres to C: 'what arte thou that brekest all our power'.

272 a/17–18 emperour yn the forme of man: —
A word is lost between *emperour* and *yn* as a result of identical endings in two consecutive French words (homoeoteleuton): *empereres, combatierres*. W renders the two words by 'pryncely fyghter'.

272 a/19 leyde yn sepulture by the Jewes: —
This may be a paraphrase, but a confusion of *geus*, the perfect second singular of *gesir* 'lie', and the plural of *g(i)eu* 'Jew' may somehow be at the back of the phrase. W reads: '& were buryed in a sepulcre'.

272 a/22–23 And now art thou dessended and arysen from dethe to lyfe and troublest oure peple: —
At this point both A and W deviate from C, but each in a different way. W reads: '& now hast thou delyuered all them that were deed and dystroubled, & put to myschefe all our full fell minystres'.

272 a/27–28 What art thou wyth-oute corupcyoun yn mageste and destroyest oure power: —
This sentence is displaced. Its French counterpart is found at B 131 b/6–7: 'Ki es tu qui sanz corrupciun de majesté destruis nostre poeste?'

272 a/29–272 b/2 Thou art ... suche a man: —
This is substantially in agreement with C2; only, where A says 'God sent vs neuyr suche a man', C2 has 'Onques le monde ne nous tremist tel home'. It is just possible that the A translator's exemplar read *Damedé* 'the Lord God', corrupted from *le monde*. W omits two clauses at the end: 'A what art thou that arte so myghty a man & so clere in mageste shynynge without blame and clene of erthly synne'.

272 b/8–15 Ha! Jhesu ... to the knowynge of al-myghty God: —
This curious passage translates confusedly and imperfectly C 89 b/25–90 a/4: 'Ha! prince de perdition ... en la loenge Jesu'. But note that in C the first few lines are addressed to Satan.

272 b/15 to the knowynge of al-myghty God: —
C has 'en la loenge Jesu', corresponding to the Lips[ed] Latin 'in laudem Iesu'. Cf. also W: '(& now are they fylled full of meruaylous Joye) by the praysynge of theyr lorde god'.

272 b/16 vnlaced: —
To this verb we must here assign the sense 'destroy' (OED, s.v. *unlace*, 5) in view of the readings of the B texts and the Latin. B1 and 2's *dechaça* is probably to be understood as the perfect third singular of *dechalcier/dechaucier* 'trample underfoot'. Cf. B3 *se calçat* by mistake for *decalçat*. The Latin is *conculcans mortem*.

272 b/29–30 And man-kynde douteth the no-thynge, but manace vs strongly, etc.: —
A corrupt reading. Cf. the B French (131 c/7 ff.), which has been corrected with the help of C. Cf. also the Lips[ed] Latin: 'fortiter nobis comminantur qui nunquam poterant erga nos superbiri'. Cf. also 272 b/13–14.

272 b/32–273 a/1 why woldest thou make hem that wer yn dyspeyre, etc.: —
Read: 'why woldest thou do thys? They that wer yn dyspeyre of any helthe vn-to thys tyme, now ther nys noon [viz. of them] that wepeth', etc. The anacoluthon was probably the reason the translator went wrong.

273 a/4 ryche joyes: —
A mistranslation of *richesse(s)* 'riches'. Spellings such as *richoises* (Tobler-Lommatzsch, *Altfr. Wörterbuch*, viii, 1273) explain the mistake.

273 a/9 And from hens-forwarde, etc.: —
Note here the switch from C to B.

273 a/14 thou schuldest haue lete hym lyued: —
This clause is not from B but could derive from a better C reading than that of C1, which is defective at this point, as will be evident from a comparison with W: 'A thou fals cursed Sathan auctour of deth & fader of pryde thou sholdest fyrst haue enquyred *his cause, and* yf he had be worthy deth *and yf thou haddest founde noo cause of dethe in hym thou sholdest haue left hym on lyue*'. A closer scrutiny of the W reading reveals, however, that some words must have been dropped from it too. Between *worthy deth* and (the second) *and yf*, supply 'thou sholdest haue slayn hym' or the like. The omission is probably to do with the repetition of *and yf*. The emendation is supported by the Hal and Lips[ed] Latin: 'O auctor mortis, pessime Satan, et origo superbiae, debueres primum causam illius requirere; et si dignus esset morte, occideres, si non, dimitteres eum'. A's 'thou schuldest haue lete hym lyued' does not call for emendation, for similar constructions are on record; see Mustanoja. *A Middle English Syntax*, p. 554: Past Participle instead of an Infinitive.

273 a/17 caytyfe lyfe: —
Perhaps paraphrastic for *chaitivité*, but the translator's exemplar may have had *chaitive vie* or the like, or he misread his original.

273 a/18 Ffor þou hast brought, etc.: —
Note the change-over to B.

273 a/28 And now he ys ouyrcome: —
B's *venquiez* is the imperative mood, not the past participle. Cf. the ed[pr] Latin: 'modo vincite per lignum crucis damnatum dyabolum et mortem'.

273 b/4 y beleued yn þe: —
Due to confusion of *crier* 'cry' and *creire/croire* 'believe'. Cf. C2.

273 b/6 and hast saued hem that wer yn the daunger of helle: —
Did the translator's C exemplar read 'et as sauvé cels qui descendent el lac d'enfer'? Note that *daunger* means 'power, control'. W is fairly close to the C text as we have it: '& hast saued me from them that are fallen in the depnesse of the lake'.

273 b/11 and now art dessended to vs: —
The last several words of the sentence are missing. Cf. the French versions, and W: 'thou arte come downe to vs for to drawe vs fro deth, & fro the horryble paynes of helle'.

273 b/23 Thou art dessended from the tree of the crosse for thy peple: —
A deviant reading. The Latin is 'Existi in salutem populi tui' or, according to the Vulgate

(Hab. iii, 13), 'Egressus es in salutem populi tui'. W has: 'Thou comest out with helth vnto thyne humble people'.

273 b/24 freendes: —

Cf. C, *amis;* W, *frendes*. Similarly the Hal Latin has *dilectos* for *electos*.

273 b/27–28 þe trespassynge of synnes: —

B's *trespassant* is, of course, a participle co-ordinated with *tolant:* 'taking away iniquity and passing over sins'. Perhaps *trespasser* in the sense 'pass over in silence' (Godefroy, *Dictionnaire de l'ancienne langue française,* viii, 57 b) was outside the translator's French vocabulary.

273 b/28 synnes, and of thy goode wylle art mercyful: –

There is actually a gap in the B texts between *pecchez* and *E de ta volenté est* [by mistake for *es*] *misericorde*. Cf. the Latin: 'Quis deus sicut tu, domine, auferens iniquitates et transgrediens peccata? Et *nunc contines in testimonium iram tuam, quoniam* voluntarius misericordiae es'.

273 b/28–29 mercyful? Than alle the sayntes, etc.: —

The translator's exemplar had the same gap as B1 and 2 between *misericorde* and *E tuit li seint*. The omission results from similar clause beginnings (*saut du même au même*): *e tu te .../e tuit ...* There is a striking difference between Micha's speech in the *Ev. Nicodemi* and the corresponding passage in the Vulgate, Mi. vii, 18–20:

> *Evangelium Nicodemi:* Quis deus sicut tu, domine, auferens iniquitates et transgrediens peccata? Et nunc contines in testimonium iram tuam, quoniam voluntarius misericordiae es: et ipse averteris et misereris nostri, et absolvis omnes iniquitates nostras, et omnia peccata nostra demersisti multitudine mortis, sicut iurasti patribus nostris in diebus pristinis.
>
> Mi. vii, 18–20: Quis deus similis tui, qui aufers iniquitatem et transis peccatum reliquiarum heriditatis tuae? Non inmittet ultra furorem suum, quoniam volens misericordiam est: revertetur et miserebitur nostri, deponet iniquitates nostras, et proiciet in profundum maris omnia peccata nostra. Dabis veritatem Iacob, misericordiam Abraham, quae jurasti patribus nostris a diebus antiquis.

The nonsensical Gospel reading *multitudine mortis* must be a corruption of *altitudine maris* 'in the depths of the sea', as pointed out by Walker in *The Ante-Nicene Fathers* (editors A. Roberts and J. Donaldson), p. 452, fn. 2.

274 a/1–2 And yn thys wyse ... sewed oure Lorde: —

This sentence, from C, duplicates the preceding one, from B. The translator had already started on the next B sentence ('Dunc prist ...'), as is evident from the crossed-out *Than,* when he changed his mind and made this insertion. Notice the corrupt readings *si veoient* and *si virent* in C1 and 2.

274 a/4 the archaungel. And he brought, etc.: —

A has here the same omission, between *archaungel* and *And,* as B1.

274 a/6 two auncyent barounes: —

Adopted without change from B: 'dous baruns anciens'.

274 a/8 and bodely to be here: —

See Curme, *Syntax,* pp. 481 f.: Infinitive Used to Carry On a Construction.

274 a/9–17 Y am Ennoch ... to the clowdes: —

The *Descent* is among the earliest writings to identify the unnamed witnesses of Rev. xi, 3–12 with Enoch and Elijah, chiefly because both men had been taken bodily to paradise by God. Cf. the earlier reference to Enoch at 268 b/20, which is a quotation from Ecclesiasticus (Sirach) xliv, 16. Elijah's ascension to heaven in a whirlwind is in IV Kings (II Kings in the English Bible) ii, 11.

274 a/10 that ...y: —

Note the resumptive personal pronoun in support of the relative. See Mustanoja, *A Middle English Syntax,* pp. 202 f.; Curme, *Syntax,* pp. 206 ff. 'Jhesu, whyche we vnderstode not that he was the Sone of God' (275 b/15–16) is not the same type of construction, inasmuch as *he* is not pleonastic.

274 b/4 on hys ryght syde he brought me vn-to paradyse: —
This is a misinterpretation of B's 'E aneire m'amena en la destre part de parais' ('and he [sc. the angel, not Jesus] straightway led me to the right-hand part of paradise'). It is possible that the translator realized his mistake but did not bother to cancel it, as it is not destructive of the sense or the sequence of the passage. In any case, he changed over to C.

274 b/15 vn-to the perdurable glorye: —
It is possible that the translator passed unintentionally from *paradis* (C 91 a/22) to *parmenable* (23) because of the identical first syllables (homoearch(t)on), thus causing a contraction of the sentence. No lacuna in W: 'to the Joye of paradyse & in to the pasture of delyte and to endlesse Joye'.

274 b/32 Jhesu Cryst. And aftyr that, etc.: —
As in B1 and 2 the mention of the baptism in the Jordan is omitted. The cause of the omission is of course the repetition of *E nus*.

274 b/32–275 a/4 And aftyr þat . . . only oure-self: —
The only Latin text to agree with this passage (=B 132 b/6–10) is Amb, which reads: 'Et post triduum peracta iacti sumus a nubibus trans Iordanem ut a nemine videamur usque in diem secundi [*MS* secundam] adventus domini cum sanctibus omnibus exultantes'. The other Latin texts have readings to the effect that while the others who had risen from the dead were caught up in the clouds and carried across the Jordan and never seen again, the two brothers were left behind and told to stay in Arimathaea: 'Et post tres dies celebrato pascha domini rapti sunt in nubibus omnes qui nobiscum resurrexerunt et perducti sunt trans Iordanem, et amplius a nemine visi sunt. Nobis autem dictum est in Arimathia civitate in orationibus persistere'.

275 a/1 hallowed: —
It is tempting to supply *had*.

275 a/9–12 Whan Carnyus . . . Joseph of Aramathye: —
This is traceable to a reading like C 91 b/10–12, but the way in which the confused English reading came about is not discoverable.

275 a/13 and no more seene of hem: —
It seems that *of* is here used in the sense of 'by': 'and they were no more seen by the Jews'. Cf. C.

275 a/21–22 And eurey man went home to her houses: —
Note the possessive adjective *her* 'their' (+ a plural noun) referring to a singular noun *(man)* modified by an indefinite adjective *(euery)*. Perhaps *echon by hem-self* (275 a/9) should not have been emended to *echon by hym-self*?

275 a/26 wordes: —
A corruption of *wondres*? Cf. C, *miracles*. The Latin (Tischendorf's critical text) has *verba*, however: 'et posuit omnia verba in codicibus praetorii sui publicis'.

275 a/26 from poynt to poynt: —
The translator apparently understood *de plez* as the prepositional phrase *de plein* 'entirely' (Tobler-Lommatzsch, *Altfr. Wörterbuch*, vii, 1123), but *de plez* seems to qualify *livres* and the meaning of *livres de plez* is probably 'archives'. Cf. the Latin, *in codicibus publicis*. W simply writes: 'And all these meruayles he dyde put in his bokes'.

275 a/30–31 whych y comaunde that ye brynge yt forthe: —
See Note on 274 a/10 above.

275 b/10 thus-wyse: —
See OED, s.v. *thuswise*. Is this a blend of *thus* and *(yn) thys wyse*?

275 b/13–14 þe trouthe of such thynges as thou hast demaunded vs: —
This is an expansion in comparison with C but agrees with W: 'the trouth of this that thou hast enquyred of vs'.

275 b/15–16 whyche we vnderstode not that he was the Sone of God: —
Cf. the French and Note on 274 a/10 above.

275 b/26 And bade vs that we schuld worschyp Jhesu: —
This very corrupt reading originates from a confusion of the OF verbs *(a)ovrir* 'open'

and *ao(u)rer* 'worship'. Cf. the less deteriorated reading of W: 'our custome is suche that we do worshyp to storyes that haue been here afore in our synagoges'. The correct translation of C is: 'It is our custom to open this book every year before the congregation'.

275 b/28 And we fynde yn the fyrst booke: —

Both A and W omit *de Setante Livres*, i.e. the Greek Old Testament version of the Seventy (sc. translators, not books).

275 b/32–33 And paraventure yt may be Jhesu that seyde to Moyses: —

C's 'Et encore l'agarderons nos' has been left untranslated. A comparison with the corresponding Latin passage shows that *agarderons* is the wrong tense: 'et adhuc consideravimus quod forsitan ipse esset deus Israel' ('and besides we have thought that perhaps this man was the God of Israel'). W has the erroneous reading 'and yet we abyde his comynge'.

276 a/2 and yn heyght .iij. cubytes: —

Note that we are not told the width of the ark. How this omission came about is obvious if we compare the Latin: 'Fac tibi arcam testamenti in longitudinem cubitorum duorum et semis, in latitudinem cubiti unius et semis, in altitudinem unius et semis. In istis quinque semis cubitis intelleximus . . .'. Some writer's eye passed from the first *semis* to the second, omitting the intervening words. Note that the loss has been compensated for by doubling the height.

276 a/13 yt was: —

At the time this was written there was apparently still some uncertainty about the proper use of 'it' and 'there'. Cf. *ther was* (five times) in the sequel.

276 a/13 .ij. thouȝand and .xij. yere: —

In agreement with C, but most Latin texts have 'anni duo millia ducenti et duodecim'.

276 a/13–20 And from þe Floode vn-to Abraham, etc.: —

C and A follow the Latin of D^a and Hal: 'et a diluvio usque ad Abraham anni nongenti duodecim; et ab Abraham usque ad Moysen anni quadringenti triginta; et de Moyse usque ad David regem anni quingenti decem; et a David usque ad transmigrationem Babylonis anni quingenti; et de transmigratione Babylonis usque ad incarnationem Christi anni quadringenti'. The other Latin texts are more circumstantial, giving more and consequently shorter periods: from the Flood to the building of the Tower, etc. Notice that in line 15, A has 419 years instead of 430. This is easily accounted for, as Latin numerals are more liable to corruption than Arabic ones (xix/xxx). The change from 400 to 1300 in line 19, on the other hand, was made purposely. The sum of the periods in the French is only 4764, thus falling short of 5500 by 736. A's calculation is nearer the mark: 5653. In W the period from David to the exile in Babylon has dropped out.

276 a/19–20 And thus ys accomplyssched the .v. thouȝand and .v. hondred yere: —

There is often lack of agreement between predicate and subject when the verb precedes the noun. Cf. *ther was* in the preceding sentences and 'Than was brought be-for the Jewes serteyn parsones' at 263 a/16. In 'the foure corneres of the house was lyfte vp' (267 b/27–28), *was* is probably due to the singular *house* (attraction).

GLOSSARY

This is no complete *index verborum;* as a rule only the first three occurrences of each word or form have been listed. (This also applies to the Index of Proper Names.) Occurrences are quoted by MS folios and lines.

Expansions of abbreviations are not indicated and certain words that are written as two (or three) words in the manuscript (a-boute, etc.) are printed as one word here.

Initial *y* (vowel and consonant) is treated in the alphabetical arrangement as *y*, medial and final *y* as *i*. Medial *u* =*v* is treated as *u; ouyr* immediately follows *ought*. Initial *v* =*u* is treated as *v*; thus *vnto* immediately precedes *voyce*. Initial *ff* is treated as single *f*. Initial *ȝ* is placed after *g*, and words with initial *þ* are found among the words beginning with *th*.

The various case forms of the personal pronouns have been given separate entries. Occasionally other forms, too, which logically belong together have separate entries. All verbs are listed under the infinitive form if it occurs in the manuscript, if not, under the 1st person present singular, etc.

The abbreviations of grammatical terms and of languages should be self-explanatory. The only uncommon one is AF for Anglo-French. This is specified only when the form cited is typically Northern French or Anglo-French.

a *indef. art.* (OE ān) 255 a/20, 27, 29, etc.; an 255 a/23, 255 b/5, 7, etc.
a: *see* yn
a: *see* haue
abassched *ppl adj.* (OF esbahir) 'frightened' 259 b/28, 264 b/1, 23; '(agreeably) surprised' 261 a/7
abyde *inf.* (OE abīdan) 'stay, remain' 265 b/24, 273 a/17; *pa. 3 sg.* abode 'was waiting for' 263 b/2
about(e) *adv.* (OE on būtan) 'about' 255 a/14, 260 b/6, 22; *prep.* 'around, about' 258 b/8, 267 b/26
abrode *adv.* (ME on brōde) 'widely, so as to cover a wide area' 269 b/6
accomplyssched *pa. pple* (OF acomplir) 'accomplished, fulfilled' 270 a/19, 276 a/20
accorded *pa. pple* (OF acorder) 'reconciled' 261 a/15
accounte *n.* (OF acont) 'account, report, explanation' 265 a/7
accusacyouns *n. pl.* (OF acusation) 'accusations' 263 a/26
accuse *pr. 2 pl.* (OF acuser) 'accuse' 261 a/20; *pr. 3 pl.* accusen 256 b/13; *pa. 3 pl.* accused 255 a/11, 261 a/11
acorde *n.* (OF acorde): of a. 'in harmony' 275 a/13
aduersary *n.* (OF adversarie) 'enemy, opponent' 270 b/24
aferde *ppl adj.* (ME afēren) 'afraid' 256 a/25, 262 b/21, 263 b/13; afferde 260 b/27
afor(e) *prep.* (OE on foran) 'before' 255 a/26, 261 a/11, 264 a/5
afortyme *adv.* (prepositional phrase with prec.) 'formerly, in the past' 258 b/20, 272 b/13
aftyr *adv.* (OE æfter) 'after, afterwards' 263 b/16; *prep.* 'after' 255 a/6. 259 b/25, 261 b/7; 'according to, in conformity with' 255 a/16, 257 b/11, 258 a/32; *conj.* aftyr that 'after' 263 b/29, 264 a/29
aftyrwarde *adv.* (OE æfterweard) 'afterwards, thereafter' 261 a/26, 261 b/17, 265 b/15
age *n.* (OF eage, aage) 'age' 256 b/23
aged *ppl adj.* (from OF soi aagier) 'aged, old' 258 a/14
ageyn(e) *adv.* (Angl. ongegn; ON i-gegn) 'back' 256 a/9, 23; 'again' 256 a/11 (2x)
ageynbyer *n.* (modelled on ME red-emptor) 'redeemer, saviour' 273 b/9
ayenst *prep.* (Angl. ongēn + es + t) 'against, in opposition to' 255 a/11, 255 b/11, 24; 'to' 255 b/23; ayenste 'against' 256 b/13
ayre: *see* eyre
alyue *adj.* (OE on līfe) 'alive' 263 a/20, 264 b/25, 265 a/3; alyve 272 a/20
al(le) *adj.* (OE eal(le)) 'all' 256 b/13, 257 a/27, 257 b/26; *pron.* 'all' (about people) 256 b/19, 258 a/12, 263 a/13; 'everything' 263 a/5, 266 a/8, 273 a/6, 16
al(le) *adv.* (OE eall) 'completely, utterly' 255 a/14, 18, 257 b/14
alleluya *interj.* (ultim. Hebrew) 'alleluia' 273 b/22, 31
al(le)thynge *pron.* (OE eal(le) þing) 'everything' 255 a/22, 274 a/26
almyghty *adj.* (OE ealmihtig, ælmihtig) 'almighty' 272 b/15, 274 a/26, 274 b/13
alo(o)ne *adj.* (from ME phrase al ōne) 'alone' 257 b/14, 29
also *adv.* (OE ealswā) 'also' 255 a/5, 256 b/25, 259 a/28
alweyes *adv.* (OE eal + weg + es) 'always' 260 a/22, 268 b/3
amen *interj.* (ultim. Hebrew) 'amen' 259 a/22, 263 b/28, 29

amonge *prep.* (OE on gemang, on mang) 'among' 256 a/3, 259 a/4, 11

and *conj.* (OE and, ond) 'and' 255 a/2, 3, 4, etc.; 'if' 256 b/2, 257 a/22, 257 b/9

angre *n.* (from ME vb angren, from ON angra) 'anger, rage' 257 b/7

anguysscheS *n. pl* (OF angoisse) 'anguish, distress' 272 a/10

any *adj.* (OE ǣnig) 'any' 255 b/27, 259 a/9, 260 b/1

anythynge *pron.* (prec. + þing) 'anything' 266 b/19

annoy *n.* (OF ennui, ennoi, annoi) 'harm, suffering' 268 a/20

annoyaunce *n.* (prec. + ance) 'harm' 273 a/19

an(n)oynte *inf.* (OF enuindre, enoindre, anoindre) 'anoint' 270 a/13, 24

anon *adv.* (OE on āne) 'at once, forthwith' 255 a/28, 275 b/9

anothyr *adj.* (OE ān + ōþer) 'another' 259 a/23, 259 b/4, 9; *pron.* 'another, someone else' 255 a/17, 258 b/2

answer *n.* (OE andswaru) 'answer' 259 b/19

answerd(e): *see* onswer

apart *adv.* (OF a part) 'apart, aside, separate(ly)' 257 b/1, 258 a/25, 269 a/26

apparayled *pa. pple* (OF apareillier) 'prepared, made ready' 268 b/7; appareyled 269 b/20

appereth *pr. 3 sg.* (OF aparoir) 'is obvious' 262 a/17; 'is visible' 273 a/2

appyl *n.* (OE æppel) 'apple' 273 a/5

appostlys *n. pl.* (OE apostol) 'apostles' 263 a/22

Apryle *n.* (L aprilis; OF avrill) 'April' 255 a/3

archaungel *n.* (L archangelus) 'archangel' 269 b/1, 270 a/10, 15

arche *n.* (OE earc(e); L arca) 'ark, box' 275 b/33, 276 a/3, 4

aryght *adv.* (OE on riht) 'right, properly' 266 a/13

aryse *inf.* (OE arīsan) 'rise from the dead' 263 a/20; *pa. 3 sg.* arose 'rose, got up' 257 b/6, 29, 260 a/1; *pa. 3 pl.* arysen 'rose, got up' 269 b/7; *pa. pple* arysen 'risen from the dead' 263 a/15, 272 a/22

armes *n. pl.* (OE earm) 'arms' 268 b/4, 269 a/2, 269 b/19

ar(r)eyse *inf.* (ON reisa) 'raise' 258 a/7, 270 a/21; *pa. 3 sg.* ar(r)eysed 269 a/12, 22, 275 b/23; *pa. pple* areysed 270 b/10

arreyser *n.* (from prec.) 'one who raises the dead' 269 a/28

art magyque *n.* (OF art magique) 'occult science, sorcery' 258 b/27

as *adv.* (OE ealswā) 'as' 255 b/16 (as . . . as); *conj.* 255 b/18, 259 a/21, 259 b/5; 'as if' 264 b/16, 271 a/11

as *pron.* 'as' 255 a/19, 255 b/19, 256 b/22

aske *inf.* (OE āscian) 'ask' 267 b/20, 275 b/3; *pa. 1 sg.* asked 255 b/14; *pa. 3 sg.* 255 b/4, 15, 256 b/30; *pa. 1 pl.* 258 a/21; *pa. 3 pl.* 270 b/12; askeden 266 a/19; *pa. pple* asked 258 b/19, 263 b/7, 264 a/2

asondyr *adv.* (OE on sundran) 'to pieces' 262 a/29–262 b/1

assayed *pa. pple* (OF assaier) 'tested, tempted' 270 b/25

asse *n.* (OE assa) 'ass' 255 b/7

assemble *n.* (OF as(s)emblee) 'assembly, gathering, meeting' 263 b/16, 264 a/30

assemble *inf.* (OF as(s)embler) 'gather, meet' 264 a/27; *pa. 3 sg.* (trans.) assembled 275 a/27; *pa. 1 pl. refl.* 275 b/18; *pa. 3 pl.* 265 b/25, 273 a/29 (refl.)

assent *n.* (OF assent) 'assent' 264 b/1

at *prep.* (OE æt) 'at, in' 259 b/27, 260 a/11, 261 a/6; 'on' 261 a/14

attones *adv.* (ME at ōnes) 'at once, forthwith' 273 b/31

auctour *n.* (OF au(c)tor; L auctor) 'creator' 273 a/11

auncyent *adj.* (OF ancien) 'aged, venerable' 274 a/6

aungel *n.* (OF ang(e)le; L angelus) 'angel' 264 b/11, 17, 266 a/2; avngel 262 b/4; *pl.* aungelles 272 b/19

avaled *pa. 3 sg.* (OF avaler) 'flowed' 262 b/17

aventures *n. pl.* (OF aventure) 'events' 275 a/24

avysyoun *n.* (OF avision) 'vision, precognitive dream' 256 b/1

awey *adv.* (OE on weg) 'awey' 264 b/12–13, 266 a/6, 272 b/4–5

awmonere *n.* (OF aumosnier) 'almoner, steward' 255 a/10

bakke *n.* (OE bæc) 'back' 274 a/19, 21
baptyȝe *inf.* (OF baptiser; L baptizare) 'baptize' 265 b/5; *imp.* 265 b/4; *pa. pple* baptyȝed 265 b/7, 270 a/1, 8
baroun(e)s *n. pl.* (OF baron) 'venerable men' 266 b/22, 27, 274 a/6
batayle *n.* (OF batail(l)e) 'battle' 271 a/22, 271 b/18
be *inf.* (OE bēon) 'be' 255 a/23, 24, 256 a/21; *pr. 1 sg.* am 257 b/17, 25, 258 a/10; *pr. 2 sg.* art 255 b/13, 256 b/20, 257 b/15; arte 255 b/10, 271 b/11; *pr. 3 sg.* ys 255 a/4, 12, 13; *pr. 1 pl.* be 255 b/31, 257 a/15, 26; ben 257 a/15; *pr. 2 pl.* ar 260 b/6, 264 a/2, 274 a/7; *pr. 3 pl.* be 257 a/5, 259 b/21, 263 a/9; ben 255 a/19, 256 a/3, 257 a/10; *pr. subj. 2 sg.* be 255 b/10, 16, 257 b/20; *pr. subj. 3 sg.* 257 a/22, 258 a/13, 258 b/6; *pr subj. 2 pl.* 274 b/23; *pr. subj. 3 pl.* 255 b/10, 258 a/30, 258 b/24; *imp.* 274 b/20; *pa. 1 sg.* was 259 a/27, 259 b/5, 10; wer 270 a/13; *pa. 2 sg.* wast 266 b/17, 272 b/22; whas 272 b/20; *pa. 3 sg.* was 255 a/3, 20, 255 b/15; *pa. 1 pl.* wer 257 a/17; *pa. 3 pl.* wer(e) 255 a/5, 255 b/21, 256 b/22; *pa. subj. 3 sg.* wer 257 a/19, 257 b/9, 21; *pa. pple* be 264 b/16, 265 b/27, 268 b/3; ben 260 a/22, 28, 266 b/5
be *prep.* (OE bī, be) 'by' 265 a/18, 270 a/18, 271 a/8; by 255 a/23, 24, 255 b/2
because *conj.* (prec.+OF cause): for because that 'because' 256 b/25, 257 b/3, 259 a/4
become *pa. pple* (OE becuman): where he was become 'what had become of him' 264 b/9, 266 a/20
bedde *n.* (OE bed) 'bed' 259 a/25, 26, 28
bedewed *pa. 3 sg.* (be+OE *deawian) 'moistened as with dew' 268 a/3
bedyl *n.* (OE bydel) 'beadle, messenger' 255 a/27, 28, 32
beestes *n. pl.* (OF beste) 'beasts, animals, cattle' 260 b/3, 262 b/1, 264 a/12
beeten *pa. 3 pl.* (OE bēatan) 'beat' 262 b/22; *pr. pple* betynge 275 a/21
befor(e) *adv.* (OE beforan) 'before, earlier, previously' 255 b/19, 256 a/10, 22; *prep.* 'before, in front of' 256 a/14, 258 b/15, 26
began *pa. 3 pl.* (OE onginnan, beginnan) 'began' 269 a/26
begyled *pa. pple* (be+OF guiler) 'beguiled, deceived' 270 b/21
begynner *n.* (from begynne) 'originator' 273 a/11
behalue *n.* (from ME phrase bī halve): on Goddes behalue 'on God's behalf, in God's name' 258 b/28–29, 275 b/1–2
beyende *prep.* (OE begeondan) 'beyond, across' 269 b/12
beleue *inf.* (Angl. gelēfan) 'believe' 261 b/25, 264 b/28, 29, 265 a/15; *pr. 2 sg.* beleuest 262 a/18; *pr. 3 sg.* beleueth 265 b/7; beleuyth 265 b/7; *pr. 1 pl.* beleue 263 a/21; *pr. 3 pl.* beleuen 270 a/25; *pa. 1 sg.* beleued 273 b/4; beleuyd 274 a/25–26; *pa. 3 pl.* beleued 259 a/20; *pa. pple* beleued 257 a/26, 266 a/12, 268 b/19
beleuers *n. pl.* (from prec.): euyl beleuers 'unbelievers' 259 a/8
bery *inf.* (OE byrgan) 'bury' 267 b/21, 268 a/9; *pa. 3 sg.* beryed 265 a/5; *pa. pple* beryed 268 b/24, 271 b/6; byryed 269 a/13
beryenge *vbl n.* (from prec.) 'burial' 269 a/5
beryst *pr. 2 sg.* (OE beran) 'bear, carry' 274 a/21; *pr. 3 pl.* bere: bere wytnesse 'testify' 256 b/13, 257 a/6; *imp.* 'bear, carry' 274 b/1; *pr. pple* berynge 274 a/19; *pa. 3 sg.* bare: bare wytnes 262 b/19; *pa. 3 pl.* bare wytnesse 268 a/27; *pa. pple* born(e) 'born' 255 a/12, 256 b/20, 257 a/3; 'borne, carried' 275 a/3
besought *pa. 1 sg.* (OE besēcan) 'besought' 274 a/27
betynge: *see* beeten
betrayed *pa. 3 sg.* (be+OF trair) 'betrayed' 262 b/26; *pa. pple* 273 a/13
betrayenge *vbl n.* (from prec.) 'betraying, betrayal' 262 b/28
betwene *prep.* (OE betwēonum): betwene myn armes 'in my arms' 269 b/18
by: *see* be *prep.*
by *inf.* (OE bycgan) 'pay the penalty for, suffer for' 260 a/7; *pa. pple* bought 'redeemed, saved' 271 b/20, 273 b/10
bydde *pr. 1 sg.* (OE biddan) 'bid, command' 270 a/16; *pa. 1 sg.* bade 258 b/21; *pa. 3 sg.* 258 a/15, 259 a/26, 274 b/19; *pa. 1 pl.* 266 a/9; *pa. 3 pl.* 275 b/26

byrthe *n.* (OE (ge)byrd, gebyrdo; ON byrþ) 'birth' 256 b/20

bysschoppes *n. pl.* (OE bisc(e)op) 'high priests' 255 a/6

blame *n.* (OF bla(s)me) 'guilt' 257 b/8, 261 a/3

blamed *pa. 3 sg.* (OF bla(s)mer) 'blamed, rebuked' 262 a/16

blessed *ppl adj.* (OE (ge)blētsod) 'blessed by God' 255 a/10, 267 a/1, 268 a/14; 'sacred, holy' 259 b/7; blessyd 275 a/19

blynde *adj.* (OE blind) 'blind' 259 b/5, 262 b/14, 270 b/7

blynde *n. pl.* 'those who are blind' 255 a/19

blody *adj.* (OE blōdig): the blody menesoun 'an issue of blood' 259 b/12; 'bloody, blood-stained' 263 b/19

bloode *n.* (OE blōd) 'blood' 258 a/10, 13, 259 b/30

bodely *adv.* (ME bodiliche) 'in the body, corporeally' 274 a/8

body *n.* (OE bodig) 'body' 263 b/3, 7, 264 a/2; *pl.* bodyes 259 b/3, 263 a/20, 269 a/28

bolde *adj.* (Angl. bald): be so bolde 'venture, presume' 263 b/24

bonde *n.* (ON band) 'bond, domination' 260 a/26; *pl.* bo(o)ndes 'fetters, imprisonment' 271 a/12, 272 a/9, 272 b/5

booke *n.* (OE bōc) 'book' 275 a/26, 275 b/28

borde *n.* (OE bord) 'wooden tablet for inscription' 262 a/6

bothe *conj.* (OE bā þā) 'both' 255 a/7, 264 a/8, 266 a/10; *n.* or *adj.* 269 a/23, 25, 26

bounde *pa. pple* (OE bindan) 'bound' 270 b/30, 271 a/17, 272 a/9; bounden 270 b/15

bowe *inf.* (OE būgan) 'bow, bend down in reverence' 256 a/4; *pa. 3 pl.* bowed 255 b/23, 26, 256 a/2

brasen *adj.* (OE bræsen) 'made of copper or brass' 271 a/24; brasyn 271 b/3

braunches *n. pl.* (OF bra(u)nche) 'branches' 255 b/8

breke *inf.* (OE brecan) 'break into bits' 271 b/4; *pa. 3 sg.* brake 'was rent' 262 b/3, 'broke to pieces' 272 a/9; *pa 3 pl.* bre(e)ken 'went to pieces, were shattered' 262 a/29, 272 a/1; *pa. pple* broken 272 a/16, 272 b/10

brekynge *vbl n.* (from prec.) 'violation' 258 a/16

brestes *n. pl.* (OE brēost) 'breasts, chests' 262 b/22; brestys 275 a/21

bryddes *n. pl.* (OE brid) 'birds' 262 b/2, 264 a/12

bryghtnes *n.* (Angl. brehtnes, bryhtnes) 'brilliance, radiance, light' 267 b/29, 272 a/12, 272 b/10

brynge *inf.* (OE bringan) 'bring' 256 a/9, 266 a/22, 269 a/9; *pr. 2 pl.* 261 a/17; *pr. subj. 2 sg.* 270 b/21, 271 a/9, 15; *pr. subj. 2 pl.* 275 a/31; *imp.* 255 a/27, 255 b/18, 256 a/15; *pa. 3 sg.* brought 256 a/22, 268 a/11, 274 a/4; *pa. 3 pl.* 256 b/29, 261 a/16, 21; *pa. pple* 256 a/21, 263 a/16, 265 a/27

brothyr *n.* (OE brōþor) 'brother' 268 a/4; *pl.* brethyrn 269 a/13, 274 b/19–20

but *adv.* (OE būtan) 'only' 259 b/13; *conj.* 'but' 255 a/14, 24, 256 a/1; 'except' 257 a/8

caytyfe *adj.* (AF caitif) 'miserable' 273 a/17

caytyues *n. pl.* (=prec.) 'captives, prisoners' 272 b/25, 31

calle *inf.* (ON kalla; but cf. 1OE ceallian) 'call' 255 a/26, 255 b/1; *pr. 2 sg.* callest 272 a/25; *pr. 3 sg.* calleth 255 b/3, 258 b/13, 260 a/18; *pr. 2 pl.* calle 257 a/10; *pa. 3 sg.* called 255 a/26, 255 b/4, 256 a/17; *pa. pple* 259 b/9, 262 a/5; callyd 259 b/4

can *pr. 1 sg.* (OE cann) 'can' 257 b/8 258 a/3, 260 a/13; *pr. 2 sg.* canste 255 b/12; *pa. 2 sg.* kowdest 273 a/13; *pa. 1 pl.* kowde 256 a/1; *pa. 3 pl.* cowde 266 b/5

cast *pa. 1 sg.* (ON kasta): cast vp 'raised' 267 b/28; *pa. 3 sg.*: cast oute 'expelled, exorcized' 255 a/21, 259 b/3; *pa. 3 pl.* casten 'spread' 255 b/9; *pa. pple* cast(e) 255 a/24, 259 a/10

cause *n.* (OF cause) 'reason, cause' 255 b/27, 257 b/2, 260 a/13

cendal *n.* (OF cendal) 'kind of costly fabric' 263 b/5, 264 a/4, 268 a/12

charme *n.* (OF charme) 'magic, sorcery' 275 b/17; *pl.* charmys 'spells' 258 b/24

chased *pa. pple* (OF chacier): chased awey 'dispelled' 272 b/23

chaunce *n.* (OF ch(e)ance): by chaunce 'by throwing dice' 261 b/20

chese *inf.* (OE cēosan) 'choose, select, pick' 266 a/24; *imp.* 256 a/3; *pa. 3 pl.* chase 256 a/13, 264 b/2, 266 b/22

chylde *n.* (OE cild) 'child' 269 a/2, 269 b/18; *pl.* chyldren 255 b/7, 12, 14

cyte(e) *n.* (OF cité) 'city, town' 256 b/29, 263 a/16, 263 b/1

clad: *see* clothe *inf.*

claue *pa. 3 sg.* (OE clēofan) 'split' 262 a/28; *pa. pple* clouen 263 a/13

clene *adj.* (OE clǣne) 'clean, unsoiled' 264 a/4; 'free from sin' 268 a/5, 272 a/30

clere *adj.* (OF cler) 'pure' 272 a/30

clerely *adv.* (from prec.) 'clearly distinctly' 259 b/8, 262 b/19; 'without any conditions' 260 a/11

clerenesse *n.* (from clere) 'bright light, splendour, magnificence' 272 a/3, 26, 272 b/9

clypce *n.* (OF eclipse) 'eclipse' 263 a/14

closed *pa. 1 pl.* (OF pa. pple clos(e); inf. clore) 'shut up' 267 b/21; *pa. 2 pl.* 265 a/4; *pa. 3 pl.* 264 a/25; *pa. pple* 267 b/25

closures *n. pl.* (OF closure) 'barriers, walls' 271 b/3

clothe *n.* (OE clāþ) 'cloth' 255 a/30, 31, 256 a/11; *pl.* clothes 'clothes' 255 b/9; clothys 261 b/5

clothe *inf.* (OE *clāþian) 'put clothing on, dress' 261 a/12; *pa. 3 pl.* clad 261 b/5

clothynge *n.* (from prec.) 'dress, garb' 259 a/13, 264 b/14

clowdes *n. pl.* (OE clūd) 'clouds' 258 a/24, 258 b/6; 'heaven(s)' 274 a/17, 275 a/2

colour *n.* (OF colour): vnder that colour 'by those deceptive means' 266 a/5

comaunde *inf.* (OF comander) 'command, order' 269 a/30; *pr. 1 sg.* 261 a/25, 275 a/30; *pa. 3 sg.* comaunded 256 a/5, 8, 21; comaundyd 275 a/28–29; *pa. 3 pl.* comaunded 262 b/15, 265 a/21, 275 b/10

comaundement *n.* (OF comandement) 'order, bidding' 271 a/9; *pl.* comaundementes: the .X. C. 'the Ten Commandments' 260 b/4

come *inf.* (OE cuman) 'come' 256 a/7, 258 a/23, 258 b/5; *pr. 2 sg.* comest 262 a/23; comyst 268 a/15; *pr. 3 sg.* cometh 256 a/19, 269 b/8; *pr. 3 pl.* come 255 b/11; comen 273 b/25; cometh 275 a/18; *pr. subj. 3 pl.* come 258 b/23, 273 b/4; *imp.* 255 a/31, 261 b/24, 273 a/25; *pa. 1 sg.* came 257 b/25; *pa. 3 sg.* cam 256 b/1, 259 a/23, 259 b/11; came 255 b/22, 259 b/4, 263 a/24; *pa. 2 pl.* 265 a/6; *pa. 3 pl.* 255 a/10, 261 b/4, 264 a/30; *pa. pple* come 259 a/6, 264 b/18, 266 b/4; comen 268 b/12, 269 b/14, 272 a/7

comende *pr. 1 sg.* (L commendare) 'commend, entrust' 262 b/8

comfort *inf.* (OF conforter) 'comfort, strengthen, refresh' 270 a/12; *pa. 3 pl.* comforted 265 b/28

comynge *vbl n.* (from come) 'arrival, approach' 267 b/12, 269 b/26, 272 a/1

comoun *adj.* (OF comoun) 'common, unanimous' 264 b/1

company(e) *n.* (OF compaignie) 'group of people' 269 b/21, 271 a/26, 273 b/20

compare *inf.* (OF comperer): compare ayenst 'be equal to' 270 b/19

compleynt *n.* (OF complaint(e)) 'lamentation, wailing' 265 b/25

conceled *pa. subj. 1 pl.* (OF conceler) 'kept secret' 265 b/16

condycyoun *n.* (OF condicion): on c. 'on condition, provided' 265 a/17

confesse *imp.* (OF confesser) 'confess, reveal' 267 b/18

confessyoun *n.* (from prec.) 'confession' 275 a/6

confusyoun *n.* (OF confusion) 'confusion, destruction, ruin' 272 a/15

coniuracyoun *n.* (OF conjuraison) 'urgent appeal' 269 a/22

coniure *pr. 1 sg.* (OF conjurer) 'urge solemnly' 271 a/8, 275 b/1; *pr. 1 pl.* 265 b/19; *pa. 3 sg.* coniured 257 a/18; *pa. 3 pl.* 265 b/11, 269 a/19; *pa. pple* 275 b/10, 13

conquered *pa. pple* (OF conquerre) 'acquired, won, secured' 273 a/4

conquest *n.* (from prec.) 'things won by conquest, victory' 272 b/22
consenter *n.* (OF consenteor) 'supporter' 263 b/25
consentynge *pr. pple* (OF consentir): was not c. 'gave no support, was opposed' 263 a/25
constable *n.* (OF conestable) 'military officer' 263 a/3
contraryous *adj.* (OF contrarios) 'rebellious, antagonistic, unruly' 260 a/22
contre(e) *n.* (OF contree) 'country, region, district' 265 a/23, 265 b/23, 272 b/3
corde *n.* (OF corde) 'cord, rope' 262 b/30
corneres *n. pl.* (OF cornier) 'corners' 267 b/27
corupcyoun *n.* (OF corruption) 'moral contamination, sin' 272 a/28
couered *pa. pple* (OF covrir) 'covered, shielded' 267 a/1
couerynge *vbl n.* (from prec.) 'something that covers, curtain' 262 a/27
counseyl *n.* (OF conseil) 'advice' 266 b/1; toke (a) c. 'made a decision' 263 b/8, 264 a/26, 266 b/18; 'considered' 266 b/10
counseyle *pr. 1 sg.* (OF conseillier) 'advise' 259 a/1
countenaunce *n.* (OF contenance) 'looks, outward appearance' 274 a/20
crafte *n.* (OE cræft) 'power' 256 b/11
creature *n.* (OF creature) 'person, man' 269 a/8; *pl.* creatures 'living things' 272 a/20
credence *n.* (OF credence): yeue c. 'believe' 265 b/28
cry *n.* (OF cri) 'shout, cry' 271 b/16
cryed *pa. 1 sg.* (OF crier) 'cried' 259 b/5; *pa. 3 sg.* 259 b/28, 262 b/7; *pa. 3 pl.* 255 a/32, 255 b/11, 12; cryden 255 b/8, 258 a/13, 259 b/15
Crysten *adj.* (OE Cristen) 'Christian' 259 a/7
croked *ppl adj., n. pl.* (OE gecrōcod) 'those who are crooked or misshapen' 255 a/19
crosse *n.* (1OE cros; ON kross) 'cross' 261 a/27, 261 b/7, 24
crowned *pa. 3 pl.* (OF coroner; AF corouner) 'crowned' 261 b/6; *pa. pple* 268 b/23
crucyfye *inf.* (OF crucifier) 'crucify' 270 b/27, 272 b/20; *pa. 2 pl.* crucyfyed 264 a/6, 265 a/3, 28; *pa. 3 pl.* 274 a/24; *pa. pple* 258 b/6, 260 a/17, 261 a/23
cruel *adj.* (OF cruel) 'cruel, pitiless' 271 b/26 (2x)
cubytes *n. pl.* (OE cubit) 'cubits' 276 a/1, 2 (2x)
culpable *adj.* (OF coupable; L culpabilis) 'guilty, blameworthy' 257 b/9, 258 a/10
cureth *pr. 3 sg.* (OF curer) 'cures, heals' 255 a/18
cursednes *n.* (from OE cursian) 'perversity, malice' 258 a/12
curteysely *adv.* (AF courteis + li(che)) 'politely 255 a/27–28
custom(e) *n.* (OF costume) 'custom' 260 a/10, 261 a/26

day *n.* (OE dæg) 'day' 255 a/4, 13, 257 b/4; *pl.* dayes 258 a/7, 266 a/27, 268 a/19
dampnacyoun *n.* (OF dampnation, damnaison) 'damnation' 259 a/7
dampned *pa. pple* (OF damner) 'damned, condemned' 262 a/18, 265 b/8, 273 a/27
darst *pr. 2 sg.* (OE dearr) 'dare' 263 b/24; *pr. 1 pl.* dar 274 b/17; *pr. 2 pl.* dare 263 b/18; *pa. 3 pl.* durst 272 b/14
daunger *n.* (OF dangier) 'control, power' 273 b/6
dede *n.* (OE dæd) 'deed' 274 a/23; *pl.* dedes 257 b/5, 260 a/6, 263 b/12
dede *adj.* (OE dēad) 'dead' 256 b/29, 259 b/25, 261 a/20
deef *adj.* (OE dēaf) 'deaf' 270 b/8; *n. pl.* deffe 'those who are deaf' 255 a/18
deepe *adj.* (OE dēop) 'deep' 260 a/27, 272 b/11
deffe: *see* deef
dey *inf.* (ON deyja) 'die' 258 a/16, 20, 258 b/12; *pa. 3 sg.* deyed 256 b/2; *pa. 3 pl.* deyden 262 b/25; *pa. pple* deyed 274 a/7
deyte *n.* (OF deité) 'divinity, divine nature' 272 b/24, 274 b/25
dele *n.* (OE dǣl): a gret dele 'a great deal, much' 265 a/15
delyuer *inf.* (OF delivrer) 'deliver, save' 271 b/4, 20, 273 b/24; *pr. 1 sg.* 260 b/9; *imp.* 261 b/27, 262 a/15; *pa. 3 sg.* delyuered 260 a/26, 272 b/17, 274 a/3; *pa. 3 pl.* 275 a/10; *pa. pple* 257 a/22, 257 b/10, 23

delyueraunce *n.* (from prec.) 'deliverance' 267 b/24
demaunded *pa. pple* (OF demander) 'demanded' 275 b/14
denyed *pa. 3 sg.* (OF denier) 'denied' 258 a/21
departyd *pa. 3 sg.* (OF departir) 'separated' 268 b/15
dere *adj.* (OF dēore) 'dear' 270 a/3
dere *adv.*: by thys ful dere 'pay dearly for this, suffer for this' 260 a/7
derke *adj.* (OE deorc) 'dark' 262 a/27
derknes *n.* (from prec.) 'darkness' 262 a/25, 263 a/11, 269 b/4; derknesse 272 a/2
deserte *n.* (OF desert) 'desert' 260 a/28
deserued *pa. pple* (OF desservir) 'deserved' 262 a/19; dysserued 259 a/2, 260 a/11, 264 a/22
desyred *pa. 3 pl.* (OF desirer) 'desired' 269 a/25; *pa. pple* 261 a/8
despyte *n.* (OF despit) 'object of scorn' 272 b/19
dessende *inf.* (OF descendre) 'descend' 264 b/11, 270 a/27; *pa. pple* dessended 272 a/22, 273 b/11, 23
destroye *inf.* (OF destruire) 'destroy' 255 a/14, 258 a/6, 258 b/26; *pr. 2 sg.* destroyest 272 a/28; *pa. pple* destroyed 272 b/29
deth(e) *n.* (OE dēaþ) 'death' 257 a/23, 257 b/2, 258 a/4
deuyded *pa. 3 pl.* (L dividere) 'divided' 261 b/20
deuyl *n.* (OE dēofol) 'devil' 255 a/20, 256 b/1, 3; *gen. sg.* deuylles 256 b/11, 271 b/24; *pl.* deuelles 255 a/21; deuylles 255 a/24, 259 b/3, 21; devylles 259 b/20
deuyse *inf.* (OF deviser) 'decide, determine' 264 a/28
devyne: *see* dyvyne
devoured *pa. pple* (OF devorer) 'devoured' 264 a/13
dewe *n.* (OE dēaw) 'dew' 268 a/2, 271 b/8
dyffende *imp.* (OF defendre) 'defend' 270 b/16; *pa. 3 sg.* dyffended 'forbade' 274 b/18
dyffouleth *pr. 3 sg.* (blend of ME foulen and OF defoler) 'profanes, breaks' 255 a/13
dylectable *adj.* (OF delectable) 'pleasurable' 274 b/7
dyscouered *pa. pple* (OF descovrir) 'made known' 263 b/12
dyspeyre *n.* (AF despeir): yn d. 'despairing, despaired' 262 b/29, 273 a/1
dyspysed *pa. 3 sg.* (OF despire, despisier) 'felt contempt for, humiliated' 261 a/12
dyspoyled *pa. 3 pl.* (OF despoillier) 'stripped' 261 b/4
dysscyple *n.* (OE discipul) 'disciple' 261 b/15; dyssyple 259 a/14, 15, 261 b/18; *pl.* dyssyples 257 a/8, 264 b/21, 265 a/1; dyssyplys 265 b/3, 9, 15
dysserued: *see* deserued
dyuers *adj.* (OF divers) 'divers, sundry, several' 256 b/6, 259 a/29, 263 a/15; *pron.* 257 a/6, 268 b/30, 275 b/20; dyvers 258 b/8
dyvyne *adj.* (OF divin, devin) 'divine, spiritual' 269 a/29, 272 a/26, 272 b/10; dyvyn 274 b/16; devyne 269 b/2
dyvynete *n.* (OF divinité) 'divinity' 270 b/19
do *inf.* (OE dōn) 'do' 255 a/32, 258 a/11, 15; doon 256 a/26; *pr. 2 sg.* dost 260 a/19; *pr. 3 sg.* doth 255 a/14, 258 b/23; *pr. 2 pl.* do 265 a/2; *pr. 3 pl.* 261 b/14; *pr. subj. 2 sg.* 260 a/18; *pa. 1 sg.* dyd 259 b/13, 274 a/23; *pa. 2 sg.* dedyst 267 b/20, 268 a/9, 269 a/30; *pa. 3 sg.* dyd 255 b/4, 19, 256 a/10 (2x); *pa. 1 pl.* 259 b/1; *pa. 3 pl.* 255 b/30, 259 b/17, 265 a/21; *pa. pple* don 256 a/24, 258 b/12, 24; done 256 a/5, 260 a/23; doon 255 a/16, 257 b/19, 259 b/19; doone 264 b/26
dombe *adj.* (OE dumb) 'dumb, mute' 262 b/1, 270 b/8, 274 b/8, 274 b/23; *n. pl.* 'those who are mute' 255 a/18
dore *n.* (OE duru) 'opening' 264 a/5; 'door' 264 a/25, 31, 265 a/5; *pl.* dores 269 a/18; dorys 275 a/29, 275 b/12
doutes *pr. 2 sg.* (OF doter) 'fear' 270 b/23; *pr. 3 sg.* douteth 270 b/6, 272 b/29; *imp.* doute 264 b/18; *pa. 3 sg.* douted 257 a/1, 260 b/20
down(e) *adv.* (OE (of) dūne) 'down' 255 b/23, 26, 256 a/2
dowue *n.* (OE *dūfe) 'dove, pigeon' 270 a/2
dredyst *pr. 2 sg.* (OE ondrædan) 'dread' 272 b/3; *pr. 3 sg.* dredeth 270 b/13, 20

drye *adj.* (OE drȳge) 'dry' 260 a/28
drynke *n.* (OE drinc) 'drink' 260 b/3
drynke *inf.* (OE drincan) 'drink' 261 b/9, 270 b/29; *pa. 3 sg.* dranke 263 a/7
drofe *pa. 3 sg.* (OE drīfan) 'drove, chased' 271 a/23
drowned *pa. 3 sg.* (OE *drūnian; ON *drugna) 'killed by drowning' 260 a/27
durable *adj.* (OF durable) 'lasting' 258 b/23
dure *inf.* (OE durer) 'be lasting' 258 b/24
dustre *n.* (OF duitre) 'leader, ruler' 270 b/2
dwelle *inf.* (OE dwellan) 'dwell, live' 274 a/5; *pr. 3 pl.* dwellen 269 b/14
dwellynge-place *n.* (from prec.) 'place of residence' 259 a/18–19, 21

Ebrew *n.* (OF ebriu) 'Hebrew (language)' 255 a/7, 255 b/12, 13, 262 a/6; Ebrewes *n. pl.* 'Hebrews' 255 b/8
echon (OE ǣlc+ān) 'each one, every one' 275 a/9
eclypsed *pa. pple* (OF eclipser) 'eclipsed, obscured' 263 a/13
edefyed *pa. pple* (OF edifier) 'built, erected' 256 b/6
eete *pa. 3 sg.* (OE etan) 'ate' 263 a/7
Egypcyens *n. pl.* (OF egyptien) 'Egyptians' 260 a/26
eyre *n.* (OF air) 'air' 262 b/2; ayre 264 a/12
eysel *n.* (OF aissel) 'vinegar' 261 b/10, 270 b/28
eythyr *adj.* (OE ǣghwæþer) 'either' 266 a/11
elementes *n. pl.* (OF element): alle the e. 'the physical universe' 262 b/1, 272 a/21
elles *adv.* (OE elles) 'else, otherwise' 273 a/16; ellys 257 b/16
emperour(e) *n.* (OF empereor) 'emperor' 255 a/1, 260 b/14, 272 a/17
enchauntour *n.* (OF enchanteor) 'magician, sorcerer' 257 a/25
enchesoun *n.* (OF achosion, enchoison) 'reason, cause' 261 a/19
enclyned *pa. 3 pl.* (OF encliner) 'bowed, saluted' 255 b/29; *pa. pple* 'submitted' 255 a/22
encombred *pa. pple* (OF encombrer) 'burdened, ensnared' 255 a/19
ende *n.* (OE ende) 'end' 258 b/23
endyth *pr. 3 sg.* (OE endian) 'ends' 263 a/1; *pa. 3 sg.* ended 262 b/30
endure *inf.* (OF endurer) 'last' 273 a/18
enemyes *n. pl.* (OF enemi) 'enemies' 261 a/14, 273 b/4
enforseyst *pr. 2 sg. refl.* (OF soi enforcier) 'try, strive' 272 b/4
enlumynest *pr. 2 sg.* (OF enluminer) 'illumine' 272 a/26
enspyred *pa. pple* (OF enspirer) 'inspired, filled' 269 b/27
entente *n.* (OF entente) 'purpose, intention' 263 b/27, 264 a/28, 265 b/22
entycement *n.* (OF enticement) 'temptation, suggestion, urging' 256 b/3
entre *n.* (OF entree) 'entry, act of entering' 274 b/3
entre *inf.* (OF entrer) 'enter' 263 b/18, 271 a/21, 271 b/15; *pr. 2 sg.* entryst 272 b/3; *pa. 3 sg.* entred 256 a/11, 272 a/8, 275 a/26; pa. pple 255 b/21, 256 a/23
erle *n.* (OE eorl) 'earl, count' 255 a/4
erste *adv.* (OE ǣrest) 'first' 256 a/24
erthe *n.* (OE eorþe) 'earth' 257 b/28, 262 a/29, 263 a/19
erthly *adj.* (OE eorþlic) 'earthly, worldly, not spiritual' 272 b/1
eskapyd *pa. pple* (AF escaper) 'escaped' 264 b/6
Estyr *n.* (OE ēastre) 'Easter, Passover' 260 a/12, 274 b/31
etynge *vbl n.* (cf. eete) 'eating' 273 a/5
euen *adv.* (OE efne) 'exactly, precisely' 275 a/13
euery *adj.* (OE ǣfre ǣlc) 'every' 261 b/21, 267 b/15, 175 a/21
euerychon(e) *pron.* (OE ǣfre ǣlc ān) 'each one' 268 b/15–16, 16
euyl *adj.* (OE yfel) 'evil' 255 a/23, 260 b/13, 263 b/27; *n.* 256 b/16
euyl beleuers: *see* beleuers
euyl-doer *n.* 'evil-doer, malefactor' 256 b/10–11
euyr *adv.* (OE ǣfre) 'ever' 270 a/7; al(le) þat euyr 'whatever' 266 a/8, 273 a/16 275 a/22; for al þat euyr 'however much' 261 a/20
euyrlastynge *adj.* (OE ǣfre+lǣstan) 'everlasting' 269 b/9, 273 a/23, 274 b/13

evangyle *n.* (OF evangile) 'gospel, message' 265 b/4
excepte *prep.* (L exceptus) 257 a/27

face *n.* (OF face) 'face' 269 b/25, 270 a/4
f(f)adyr *n.* (OE fæder) 'father' 256 b/22, 258 b/5, 261 b/13; *pl.* fadrys 'ancestors' 255 a/15, 265 b/13
falce *adj.* (OE fals; OF fals, faus) 'false' 255 a/10, 262 b/25, 263 a/26
falle *inf.* (OE feallan) 'happen, take place' 263 a/12; *pa. 1 sg.* felle 'fell' 268 a/1, 13; *pa. 3 sg.* fell(e) 'happened' 255 a/1; 'fell' 273 b/1; *pa. 1 pl.* 'fell' 264 b/16; *pa. 3 pl.* 'fell' 273 b/7; fellen 'happened' 274 a/25; *pa. pple* falle 'happened' 262 b/13, 263 a/11, 268 a/26; fallen 'happened' 263 a/9
fast *adv.* (OE fæste) 'firmly, securely' 264 a/25, 269 a/18, 271 a/24; 'quickly, speedily' 269 a/8
fedde *pa. 3 sg.* (OE fēdan) 'fed' 260 a/28
feere *n.* (OE fær) 'fear' 256 b/24, 264 b/16, 272 b/3
feerful *adj.* (from prec.) 'frightened' 272 a/29
feest(e) *n.* (OF feste) 'feast' 260 a/12, 274 b/30, 275 a/1
feyght *inf.* (OE feohtan) 274 a/14; *imp.* 271 a/22
f(f)eyre *adj.* (OE fæger) 'handsome, beautiful' 260 b/18, 263 b/5, 269 a/27
feyth(e) *n.* (OF feit, feid) 'faith' 266 a/9, 268 a/5
fellaw *n.* (1OE fēolaga; ON félagi) 'friend, companion' 274 a/11
felle *adj.* (OF fel) 'fierce, cruel' 273 a/4
ffellonye *n.* (OF felonie) 'felony' 271 b/5; *pl.* felonyes 273 b/27
felouns *n. pl.* (OF felon) 'felons, monsters' 272 a/8
felten *pa. 3 pl.* (OE fēlan) 'felt, experienced' 262 b/2
ferde *ppl adj.* (OE fǣran) 'frightened' 263 a/6
fermely *adv.* (OF ferm + li(che)) 'firmly, resolutely' 256 a/6
fette *inf.* (OE fetian) 'fetch' 271 a/17
fewe *adj.* (OE fēawe); a fewe 'a few' 258 b/16
fynde *inf.* (OE findan) 'find' 257 b/8, 258 a/3, 260 a/13; *pr. 1 pl.* 261 a/19, 275 b/28, 276 a/11; *pr. 2 pl.* 257 b/12; *pa. 1 pl.* fonde 267 b/22, 275 b/20, 276 a/10; *pa. 2 pl.* 265 a/6; *pa. 3 pl.* 266 a/27, 266 b/3, 269 a/13; *pa. pple* founde 266 b/6, 9, 275 a/14
ffyre *n.* (OE fȳr) 'fire' 262 b/5
fyrst *adj.* (OE fyr(e)st) 'most prominent' 261 a/26; 'old, ancient' 272 a/25; 'first' 264 b/3, 265 a/24, 270 a/6, 273 a/11
fyve *adj.* (OE fīf, fīfe) 'five' 270 a/19, 20
fledde *pa. 3 pl.* (OE flēon) 'fled' 256 b/23
floode *n.* (OE flōd): the Grete F. 'the Great Flood, the Deluge' 276 a/13 (2x)
f(f)lum *n.* (OF flum, flun) 'river' 269 b/12, 270 a/1, 23
folkes *n. pl.* (OF folc) 'people, men' 255 a/21, 255 b/21, 257 a/27
folow *inf.* (OE folgian) 'follow, obey' 266 a/11; *pr. 3 sg.* foloweth 266 b/12; *pr. 3 pl.* ffolowyth 263 a/1; folowe 264 b/3; folowen 262 a/8; *pr. pple, adj.* folowynge 267 a/4
foole *n.* (OF fol) 'fool' 272 b/22
foote *n.* (OE fōt) 'foot' 270 b/30; *pl.* feete 255 a/30, 273 b/2, 8
for *prep.* (OE for) 'on account of, because of 256 a/30, 256 b/8, 20, 24; 'despite' 260 b/5, 261 a/20, 265 a/22; 'by way of, as' 261 a/24; for to 'in order to, to' 256 a/28, 256 b/4, 31
for *conj.* 'for' 255 a/18, 255 b/2, 26; for as moche as 'because' 258 b/4, 13, 28; for because that 'because' 256 b/25, 257 b/3, 259 a/14
forboden *pa. pple* (OE forbēodan) 'forbidden' 273 a/27
forgeue *imp. sg.* (Angl. gefan; ON gefa) 'forgive' 261 b/13; *pa. pple* foryeuen 268 a/6
forme *n.* (OF forme) 'form, shape, appearance' 271 b/22, 272 a/2, 18
f(f)ornycacyoun *n.* (OF fornication) 'fornication' 256 b/20, 257 a/3, 9
forsoth *adv.* (for + OE sōþ) 'forsooth, truly' 274 a/22; fforsothe 259 a/25
forth(e) *adv.* (OE forþ) 'forth, away' 255 a/28, 259 b/4, 261 b/18
forthenke *inf.* (OE forþencan) 'be sorry for, repent' 256 a/8

forthwythal *adv.* (OE forþ+wiþ+eall) 'at once' 255 a/29, 255 b/17, 257 b/6; furthwyhal 274 a/28–29

foure *adj.* (OE fēower) 'four' 260 b/25, (264 b/2, 6), 267 b/27, 272 a/21

fourmed *pa. pple* (OF former) 'shaped, created' 270 a/7

fourthe *adj.* (from foure) 'fourth' 264 b/4

fourty *adj.* (OE fēowertig) 'forty' 260 b/25

fraunchyse *n.* (OF franchise) 'freedom' 272 a/25

freende *n.* (OE frēond) 'friend' 260 a/18, 260 b/9; *pl.* freendes 266 b/23, 268 a/20, 273 b/24; 'relatives' 274 b/31

freendly *adv.* (from prec.) 266 b/18

frenge *n.* 'fringe, hem' 259 b/13

from *prep.* (OE fram, from) 'from' 258 b/25, 259 a/6, 11

fruyte *n.* (OF frui(c)t) 'fruit' 273 a/27

ful(le) *adj.* (OE full) 255 a/9, 258 a/12, 260 b/13

ful *adv.* (OE full) 'very' 260 a/7, 262 a/21, 267 b/12

gadred *pa. 3 pl. refl.* (OE gadrian) 'came together, assembled' 266 b/10; *pa. 3 pl.* (trans.) gadryd 'gathered, collected' 265 a/15

gall(e) *n.* (Angl. galla; ON gall) 'gall, bile' 261 b/10, 270 b/28

gaue: *see* yeue

gete *inf.* (ON geta) 'get, find' 266 b/11

getynge *vbl n.* (from prec.) 'getting, acquiring' 270 a/17

gladde *adj.* (OE glæd) 'joyful' 266 b/8

glorye *n.* (OF glorie) 'glory, splendour' 265 b/11, 271 a/20, 28

gloryfye *inf.* (OF glorifier) 'praise' 269 b/17; *pr. 3 sg. refl.* glorefyeth 'boasts' 270 b/4; *pa. 3 sg.* gloryfyed 'praised' 262 b/10; *pa. 3 pl. refl.* glorefyed 'were puffed up' 266 b/8; *pr. pple* glorefyenge 'extolling' 274 b/21

gloryous *adj.* (OF glorios) 'glorious, wonderful' 258 b/20

go(o) *inf.* (OE gān) 'go, walk, tread' 256 a/11, 257 a/27, 257 b/1, 258 b/21; *pr. subj. 1 pl.:* go we 'let us go' 269 a/8; *imp.* go(o) 255 a/31, 265 b/3, 269 a/5; goth 255 b/17, 20; *pa. pple* goone 264 a/31

God *n.* (OE god) 'God' 255 a/25, 255 b/11, 257 a/26; *gen.* Goddes 255 a/13, 258 a/22, 258 b/32

goode *adj.* (OE gōd) 'good, excellent' 257 b/5, 258 a/18, 259 a/20; *n.* 'good' (as opposed to 'evil') 256 b/15, 260 a/23, 25; 'wealth, money' 265 a/15, 17, 20

goodnes *n.* (from prec.) 'goodness, excellence' 260 b/5

goost *n.* (OE gāst): the Holy G. 'the Holy Spirit' 265 b/6, 269 b/28–29, 270 a/26

grace *n.* (OF grace) 'grace' 274 b/14; *pl.* graces: yelde g. 'give praise' 275 a/5

graunt *pr. subj. 3 sg.* (OF granter, var. of creanter) 'grant' 259 a/22; *pa. 3 sg.* graunted 263 b/3; *pa. pple* 274 b/29

grave *n.* (OE græf) 'grave' 259 b/24, 271 a/5; *pl.* graues 271 b/6

gret(e) *adj.* (OE grēat) 'great' 256 a/30, 256 b/21, 257 b/6

gretly *adv.* (from prec.) 'vehemently' 255 b/24; 'much' 256 a/25, 256 b/9, 257 a/1

grevouse *adj.* (OF grevos) 'injurious, unjust' 266 b/17

Grew *n.* (OF grieu, griu) 'native of Greece' 255 b/13; 'Greek language' 262 a/6

ȝates *n. pl.* (OE geat) 'gates' 271 a/20, 28, 271 b/12; ȝatys 270 a/10, 15, 271 a/24

ȝelde: *see* yelde

ȝeres: *see* yere

ha *interj.* 272 b/8

hayle *adj.* (OE hāl) 'sound, safe' 255 b/10; heyle 255 b/16

half(e) *adj.* (OE healf) 'half' 256 b/23, 274 a/16, 276 a/2

halow *inf.* (OE hālgian) 'celebrate' 274 b/30; *pa. 1 pl.* hallowed 275 a/1

hand *n.* (OE hond, hand) 'hand' 270 b/30; honde 259 b/7, 262 a/14, 262 b/8; *pl.* handes 272 a/8; hondes 255 a/8, 259 a/19, 261 a/1

hange *inf.* (OE hangian) 'hang' 263 a/4, 273 a/7; *pa. 3 sg.* henge 262 a/14; hynge 262 a/16, 262 b/29; *pa. 3 pl.* 261 b/7; *pa. pple* hanged 261 a/27

happe *inf.* (from n. hap; ON happ) 'happen' 266 a/25
hard *adj.* (OE heard) 'hard, solid' 260 b/2
hardy *adj.* (OF hardi) 'bold, audacious' 263 b/18, 272 b/20
harme *n.* (OE hearm) 'harm, injury' 258 b/22, 260 a/24, 260 b/12; *pl.* harmys 270 b/7
hasty *adj.* (OF hasti, var. of hastif) 'intense, ardent' 269 b/5
hate *pr. 1 sg.* (OE hatian) 'hate' 260 b/8
haue *inf.* (OE habban) 'have' 255 b/20, 257 b/2, 9; a 273 a/15; *pr. 1 sg.* haue 258 b/17, 259 a/11, 25; *pr. 2 sg.* hast 257 b/19, 261 b/23, 268 a/15; haste 268 b/6, 272 a/15, 24; *pr. 3 sg.* hath 256 b/6, 7, 11; hathe 255 a/15, 260 a/10, 264 b/26; *pr. 1 pl.* haue 257 a/21, 265 a/27; *pr. 2 pl* 255 b/1, 259 a/22, 260 a/22; *pr. 3 pl.* 263 a/16; hath 257 b/19, 266 a/4, 268 b/30, 269 b/20, 276 a/7; *imp.* haue 256 a/15, 257 b/10, 259 b/6; *pa. 1 sg.* had 270 b/10; *pa. 2 sg.* had(d)est 273 a/4, 16; had 273 b/13; *pa. 3 sg.* had 255 a/1, 256 a/20, 29; hadde 259 a/12; *pa. 1 pl.* had(de) 264 b/16 (2x); *pa. 2 pl.* 260 a/28; *pa. 3 pl.* 255 a/32, 256 a/24, 256 b/15; hade 264 a/29; *pa. pple* had 276 a/6
he *pron.* (OE hē) 'he 255 a/12, 13, 14
hede *n.* (OE hēafod) 'head' 262 a/7, 267 b/28; *pl.* hedes 255 b/26, 256 a/12, 262 b/24; hedys 256 a/20
hede *n.* (ME hēde, from vb hēden): take non hede 'pay no attention' 260 a/6
hedyr *adv.* (OE hider, hyder) 'hither, here' 257 b/26, 270 b/10; hyder 270 b/15, 22, 274 b/4; hydyr 274 a/11
he(e)le *inf.* (OE hælan) 'heal, cure' 255 a/17, 259 b/18; *pr. 3 sg.* heleth 255 a/18, 257 b/3; *pa. 3 sg.* heled 259 a/26, 29, 259 b/2; *pa. pple* 259 b/14, 260 b/10, 263 b/11
heete *n.* (OE hǣtu) 'heat' 269 b/5
heyght *n.* (OE hiehþu) 'height' 276 a/2
heyle: *see* hayle
helynge *vbl n.* (from heele) 'healing' 258 a/17
helle *n.* (OE hell) 269 b/3, 270 a/28, 270 b/3
helthe *n.* (OE hælþu) 'health, welfare' 256 a/18, 257 a/19, 268 b/6
hem *pron. obl.* (OE heom) 'them' 255 a/9, 18, 255 b/22; *refl.* 266 b/10
hemself *pron.* (prec. + se(o)lf) 'themselves' 265 b/26, 266 b/8, 275 a/9; hemselfes 256 a/2, 271 b/8
hens *adv.* (OE heonan + es) 'hence' 255 b/17, 257 b/11, 258 a/31
hensforthe *adv.* (from prec.): from h. 'from now on' 264 a/20
hensforwarde *adv.*: from h. 'from now on' 271 b/12, 273 a/9
her *adj.* (OE hire) 'her' 256 a/30
her *pron. obl.* (OE hire) 'her' 256 b/1, 261 b/19
her *adj.* (OE hira, heora) 'their' 255 a/16, 256 a/20, 256 b/15, etc.
here *inf.* (Angl. hēran) 'hear' 255 a/26, 259 a/9, 262 b/5; *pr. subj. 3 sg.* 257 b/27; *pa. 1 sg.* herde 259 a/27, 264 b/17; *pa. 2 sg.* herdest 270 a/9; *pa. 3 sg.* herd 256 b/30, 265 b/2; *pa. 3 pl.* herd(e) 259 a/16, 260 b/12, 263 b/7; *pa. pple* 264 b/27, 265 a/3, 28
here *adv.* (OE hēr) 'here' 257 b/23, 259 a/15, 261 b/17
hereyn *adv.* (from prec.) 'herein, in here' 275 a/30
heremyte *n.* (OF (h)eremite) 'hermit' 269 b/23
hertys *n. pl.* (OE heorte) 'hearts' 272 a/6
herto *adv.* (from adv. here) 'hereto, to this' 259 b/19
heuynesse *n.* (OE hefigness) 'sadness' 264 a/17
heven *n.* (OE heofon(e)) 'heaven' 259 a/19; hevene 258 a/2, 24, 258 b/5; heuene 261 b/13; *pl.* hevenes 273 b/17
hyde *pr. subj. 2 pl.* (OE hȳdan) 'hide, conceal' 275 b/2
hyder, hydyr: *see* hedyr
hygh *adj.* (OE hēah, hēh) 'loud' 255 b/5, 259 b/6, 28; hyghe 'high' 269 b/24, 272 a/17; *n.* on h. 'on high, in heaven' 255 b/10; hyghest *superl. as n.*: from the h. 'from the highest point' 262 a/28
hym *pron. obl.* (OE him) 'him' 255 a/11, 22, 26 (2x); refl. 256 a/17, 260 a/9, 264 b/13
hymself *pron.* (prec. + se(o)lf) 'himself' 255 a/12, 257 a/25, 258 a/19; hymselfe 268 b/16, 270 b/6

hys *adj.* (OE his) 'his' 255 a/30 (2x), 256 a/25

ho *pron.* (OE hwā) 'who' 260 a/25, 273 b/26; 'anyone who' 257 b/26, 258 a/18, 258 b/2

holde *inf.* (Angl. haldan) 'hold' 256 a/5, 14, 260 b/27; *pr. subj. 2 pl.* 265 b/20; *pa. 1 sg.* helde 269 b/18; *pa. 1 pl.* 256 a/1; *pa. 3 pl.* held(e) 255 b/8, 21, 24; helden 265 b/18

hole: see ho(o)le

holy *adj.* (OE hālig) 'holy' 263 a/25, 265 b/6, 269 a/3

home *adv.* (OE hāme, dat. of n.) 'home' 262 b/22, 275 a/21

homecyde *n.* (OF homicide) 'murder' 261 b/1; *pl.* homecydes 'murderers' 261 b/3, 8

honde: *see* hand

hondred *n.* (OE hund+red) 'hundred' 260 b/25, 270 a/20, 275 b/30

honour *n.* (OF (h)onor) 'honour' 267 a/3, 269 a/9

honourably *adv.* (OF (h)onorable+li(che)) 'honourably' 268 a/9

ho(o)le *adj.* (OE hāl) 'whole, sound' 255 a/18, 259 a/27, 259 b/14

houre *n.* (OF (h)ure) 'hour' 262 a/25, 26, 274 b/23; howre 267 b/26

house *n.* (OE hūs) 'house' 259 a/28, 266 b/6; howse 256 a/9, 12, 265 a/11; *pl.* houses 275 a/22

how *adv.* (OE hū) 'how' 255 b/12, 29, 259 b/2; howe 266 a/7; how that 'how' 269 a/12

humayne *adj.* (OF (h)umein): þe h. lynage 'mankind' 272 b/12

humanyte *n.* (OF (h)umanité) 'human nature' 270 b/18

hurt *pa. pple* (OF hurter) 'hurt, injured' 270 b/21

hurte *n.* (OF hurt) 'hurt, injury' 270 b/22

Jew(e) *n.* (OF giu) 'Jew' 255 b/14, 257 b/17, 259 a/23; *pl.* Jewes 255 a/9, 16, 25

joye *n.* (OF joi(e)) 'joy' 269 b/17, 22, 272 a/5; *pl.* joyes 273 a/4

joyful *adj.* (from prec.) 'joyful' 267 b/13, 269 b/15, 270 b/1

juge *n.* (OF juge) 'judge' 258 a/18, 275 b/12

juge *inf.* (OF jugier) 'judge' 256 a/28, 257 b/18; *imp.* 257 b/11, 258 a/32; *pa. pple* juged 261 a/28

just *adj.* (OF just) 'just' 259 b/30, 260 a/8, 261 a/3

kalendes *n. pl.* (OE cālend; L calendae) 'first of the month' 255 a/3

kepe *inf.* (OE cēpan) 'keep, guard' 264 a/11, 264 b/2, 271 a/11; *pa. 3 sg.* kepte 261 b/19; *pa. 1 pl.* 264 b/10; *pa. 3 pl.* 264 b/7, 266 a/1, 268 a/27; *pa. pple* 274 a/12

kepers *n. pl.* (from prec.) 'keepers, guards' 264 a/25, 265 a/4

kepynge *vbl n.* (from kepe) 'keeping' 265 a/9

kylle *inf.* (unknown deriv.) 'kill' 260 b/21

kynge *n.* (OE cyning) 'king' 255 a/3, 13, 256 b/25; *pl.* kynges 260 b/16

kyssed *pa. 3 sg.* (OE cyssan) 'kissed' 267 a/2, 268 a/4; kyst 267 b/15; *pa. 3 pl.* kyssed 269 a/17

knees *n. pl.* (OE cnēo) 'knees' 268 a/14

knyght *n.* (OE cniht) 'soldier' 262 b/14, 264 b/10, 24; *pl.* knyghtes 261 b/4, 25, 262 b/10

knouleche *n.* (from foll.) 'knowledge' 275 b/9

knowe *inf.* (OE cnāwan) 'know' 257 a/13, 265 a/20, 265 b/13; *pr. 1 sg.* 264 b/18, 269 a/5, 271 b/17; *pr. 2 sg.* knowest 267 b/20, 273 a/15; *pr. 1 pl.* know 255 a/11, 256 b/19, 257 a/4; *pr. 2 pl.* know(e) 256 b/5, 264 b/26, 266 a/6; *imp.* 271 a/14; *pa. 1 sg.* knewe 268 a/13; *pa. 3 sg.* knew(e) 255 a/28, 256 b/1; *pa. 3 pl.* knewe 264 a/9; *pa. pple* knowen 273 a/12

knowynge *vbl n.* (from prec.) 'knowledge' 272 b/15

knowleched *pa. pple* (from n., cf. knouleche) 'acknowledged, recognized' 256 b/7–8

kowde(st): *see* can

lay: see lyenge

lakke *inf.* (Gmc *lak-) 'lack, be without' 271 b/13

lambe *n.* (OE lamb) 'lamb' 269 b/29

lame *adj.* (OE lama) 'lame, infirm' 270 b/7
last *adj.* (OE læt; latost) 'last' 270 a/19; *n.* at the l. 'at last' 274 a/15
Latyn *n.* (OF latin) 'Latin language' 255 a/7, 262 a/7
law *n.* (OE lagu, from ON) 'law' 258 b/1; lawe 255 a/16, 257 a/21, 257 b/11; *pl.* lawes 255 a/15, 273 b/10
lede *inf.* (OE lǣdan) 'lead' 265 b/23; *pa. 3 sg.* ledde 268 a/16
leefful *adj.* (OE lēaf + full) 'allowed, permitted' 257 b/13
leepre *n.* (perhaps from attrib. use of OF lepre 'leprosy') 'leper' 259 b/10
left *adj.* (OE lyft) 'left' 262 a/14; lyfte 261 b/9
leyde *pa. 1 sg.* (OE lecgan) 'laid, put' 268 a/10; *pa. 3 sg.* 255 a/30; *pa. pple* 264 a/3, 272 a/19
leyne: *see* lyenge
lenger: *see* longe
lengthe *n.* (OE lengþu) 'length' 276 a/1
lese *inf.* (OE (for)lēosan) 'lose' 256 b/2, 260 b/20; lose (OE losian) 256 a/20; *pa. pple* lost 273 a/6, 16, 19
lesynges *n. pl.* (OE lēasung, lēasing) 'lies falsehoods' 258 a/29, 30
let(e) *imp.* (OE lǣtan): 1. yn the Kynge of glorye 'allow the King of glory to enter' 271 a/28, 271 b/21; *pr. subj. as aux. with dependent inf.* let 257 a/22 (1. vs be delyuered), 258 b/21 (1. hym goo), 266 a/24 (1. vs chese); lete 269 b/17 (1. vs gloryfye); *pa. 3 sg.*(causat.) let: 1. clothe hym 'had him dressed' 261 a/12; *pa. pple* lete 273 a/14
lettyr *n.* (OF let(t)re) 'missive' 266 b/12, 26; 'writing symbol' 275 a/14; lettre 'missive' 266 b/27, 29; *pl.* lettrys 'pieces of writing' 275 a/15
leue *n.* (OE lēaf) 'leave, permission' 258 b/16
leue *inf.* (OE lǣfan) 'leave, let alone' 259 a/1; leve 'set free' 260 a/10, 14; *imp.* leve 260 a/15; leue 261 a/23, 264 a/15; *pa. 3 sg.* lefte 257 b/29
lycence *n.* (OF licence) 'permission' 274 b/24
lyenge *pr. pple* (OE licgan) 'lying' 269 a/16; *pa. 1 pl.* lay 265 a/18; *pa. pple* leyne 259 a/25
lyfe *n.* (OE līf) 'life' 259 b/24, 262 b/30, 263 a/15; lyf 275 b/24
lyfte: *see* left
lyfte *inf.* (ON lyfta) 'lift' 266 a/2; *pr. 2 sg.* lyftest 272 a/14; *pa. 3 sg.* lyfte 259 a/19, 268 a/2; *pa. pple* 267 b/27
lyght *n.* (Angl. līht) 'light' 264 a/24, 268 a/1, 269 b/5
lyght *adj.* (as prec.) 'light, clear' 271 b/23, 272 a/3, 272 b/9
lyghten *inf.* (from lyght) 'lighten, make light' 257 b/26
lyghtenynge *vbl n.* (from prec.) 'lightning' 264 b/14
lygne *n.* (OF ligne) 'line, descent, family' 268 b/3, 276 a/8, 9; *pl.* lygnes 276 a/9
lyke *adj., conj.* (ON líkr) 'like' 264 b/14, 271 b/14, 272 b/22
lyke as *conj.* '(just) as' 256 a/9–10, 22, 259 b/18
lykewyse *adv.* (from phr. in like wise) 'likewise, in a similar way' 273 b/13
lyknes *n.* (from lyke) 'likeness, shape, guise' 270 a/2, 273 a/26
lynage *n.* (OF linage) 'lineage, people, nation' 261 a/24, 272 b/13, 275 b/20
lytel *adj.* (OE lȳtel) 'little' 255 a/29, 262 a/6, 269 a/2; lytyl 269 b/18
lyue *inf.* (OE lifian, libban) 'live' 270 b/11; *pa. pple* lyued 273 a/14
lyuered *pa. pple* (OF livrer) 'delivered, handed over' 268 b/22
lo *interj.* (OE lā) 'lo, behold' 261 b/17, 18, 265 a/16
loke *imp.* (OE lōcian) 'look' 269 a/5; *pr. pple* lokynge 258 b/9; *pa. 1 sg.* loked 268 a/7; *pa. 3 sg.* 258 b/8, 261 b/12, 15; *pa. 1 pl.* 276 a/8; *pa. 3 pl.* 269 a/23
lokkes *n. pl.* (OE loc) 'locks, bolts' 271 a/24
londe *n.* (OE land, lond) 'land' 260 a/28; 'country' 269 b/11 (2x)
longe *adj.* (OE lang, long) 'long' 261 a/7
longe *adv.* (OE lange, longe) 'long' 263 b/15; *comp.* lenger: no l. 'no longer' 265 b/24, 271 a/11
longen *pr. 3 pl.* (OE langian, longian) 'belong' 266 b/14; *pa. 3 sg.* longed 256 a/28
looke *n.* (from loke) 'look, appearance' 264 b/14

lorde *n.* (OE hlāford): oure Lorde 'our Lord' 259 a/4, 259 b/16, 260 a/8; *gen,* oure Lordes 273 b/2, 7

lose: *see* lese

loued *pa. 3 sg.* (OE lufian) 'loved' 261 b/16

lough *pa. 3 pl.* (OE hl(i)ehhan, hlyhhan, hlihhan) 'laughed' 261 b/6

lowest *n.* (ME lāh; ON lágr): to þe 1. 'to the lowest point, to the bottom' 262 a/28–29

lowse *inf.* (from ME adj. lōs, lous; ON lauss) 'loose, set free' 272 a/7

lust *pr. 3 sg.* (from n. lust) 'is pleasing (to)' 271 a/13

mageste *n.* (OF majesté) 'majesty' 269 b/2, 271 b/22, 272 a/28

may *pr. 1 sg.* (OE mæg) 'can, may' 259 a/21; *pr. 2 sg.* mayst 270 a/18; *pr. 3 sg.* may 255 a/23, 258 a/6, 270 b/19; yt may be 'maybe, perhaps' 266 a/21; may yt be 'perhaps' 272 b/5–6; *pa. 3 sg.* myght 259 a/5, 24, 266 a/22; *pa. 3 pl.* 272 a/5

make *inf.* (OE macian) 'make, cause to' 256 a/20; make sorowe 'lament' 258 b/9; make redy 'prepare' 269 b/25; *pr. 3 sg.* maketh 261 a/22; *pr. 3 pl.* (causat.) make 257 a/12; maken: maken noyse 260 a/4; *imp.* make 270 b/3, 273 b/14, 275 b/33; *pa. 3 sg.* (causat.) made 257 b/1, 259 b/26, 260 a/27; made sorowe 263 a/7; *pa. 3 pl.* (causat.) made 256 a/14; made a compleynt 'complained, lamented' 265 b/25; made a lettyr 266 b/11; made þe sygne of the crosse 269 a/23; *pa. pple* (causat.) made 255 b/1; 256 b/21, 258 b/27

maker *n.* (from prec.) 'creator' 274 a/26

makynge *vbl n.* (from make): a-makynge 'in the making' 258 a/9

maladyes *n. pl.* (OF maladie) 'illnesses, diseases' 259 a/29, 263 b/11

malyce *n.* (OF malice) 'malice, evilness, ill will' 273 a/12

man *n.* (OE mann, monn) 'man' 255 a/16, 255 b/2, 256 a/30; *gen. sg.* mannes 271 a/16; *pl.* men 256 a/3, 13, 17; *indef. subj.* men 'they, people' 262 b/5, 263 a/15 (second inst.), 24

manace *pr. 3 sg.* (OF menacier) 'menaces, threatens' 272 b/30; *pr. 3 pl.* 272 b/13

maner(e) *n.* (OF maniere) 'manner' 255 a/17, 255 b/19, 256 a/16

many *adj.* (OE manig, monig) 'many' 259 a/29, 259 b/14, 260 b/21; many an (euyl dede) 274 a/23; *pron.* 258 b/11, 260 b/10

mankynde *n.* (OE mann + cynd) 'mankind' 269 b/6, 272 b/29, 274 b/9

manna *n.* (OF manne) 'manna' 260 b/1

Marche *n.* (OF mars) 'March' 255 a/4

mastyr *n.* (OE mægester, mægister; OF maistre) 'master' 270 b/6; *pl.* mastrys 256 a/2, 13, 259 b/22

mavntel *n.* (OF mantel) 'mantle, cloak' 261 b/5

mawmetes *n. pl.* (OF mahomet) 'idols, i.e. ensigns surmounted by effigies of emperors' 255 b/22, 26, 29; mawmettes 256 a/7

me *pron. obl.* (OE mē) 'me' 255 a/27, 255 b/6, 15

medlyd *pa. pple* (AF medler) 'mixed' 261 b/10

meeke *adj.* (OE mēoc from ON miúkr) 'meek, humble' 272 a/17

meene *n.* (OF meien, mean, men): be no meene 'by no means' 270 a/18; *pl.* (?treated as sg.): by thys menes 276 a/5

meyne *n.* (OF mai(s)ne) 'retinue, company' 271 a/10

menesoun *n.* (OF menison) 'issue of blood' 259 b/12

mercy *n.* (OF merci) 'mercy' 259 b/6, 262 a/23, 262 b/29

mercyful *adj.* (from prec.) 'merciful' 273 b/28

meryte *n.* (OF merite) 'merit, deserts, reward, recompense' 259 a/20; *pl.* merytes 259 a/18

merueyle *n.* (OF merveille) 'marvel, miracle' 262 b/21, 267 b/23; haue merueyle (merveyle) 'be astonished' 263 a/9, 266 b/16, 276 a/7; *pl.* merueyles 261 a/9; merveyles 263 a/4, 271 b/2, 273 b/20

merueyle *pr. 2 pl.* (OF merveiller) 'marvel' 255 b/25; *pr. pple* merueylynge 264 b/5

merveylous(e) *adj.* (OF merveillos) 'marvellous, astonishing' 268 b/28, 272 b/14

meselles *n. pl.* (OF mesel) 'lepers' 270 b/8

message *n.* (OF message) 'message' 256 b/4, 266 b/23

messengeres *n. pl.* (OF messager)' 267 a/2, 4
metynge *vbl n.* (from OE mētan) 'meeting' 267 b/14
my *adj.* (OE mīn) 'my' 256 b/6, 257 b/20, 21; myn 259 b/7, 267 b/28, 268 a/17; myne 268 b/6, 269 b/19, 273 a/25; *pron.* 'mine' 271 a/8
myddes *n.* (OE midd+es): yn ţhe m. 'in the middle' 262 b/3
mydnyght *n.* (OE midniht) 'midnight' 267 b/26
myghty *adj.* (OE mihtig) 'mighty, powerful' 269 b/25, 270 b/13, 14, 16
myle *n. pl.* (OE mīl; L mil(l)ia) 'miles' 269 a/15
myndes *n. pl.* (ME mynd) 'minds' 275 a/16
mynystres *n. pl.* (OF ministre) 'servants' 257 b/22; mynystrys 271 b/26
myracles *n. pl.* (OF miracle) 'miracles' 258 b/22, 264 b/27, 265 b/16
mysbeleuers *n. pl.* (from n. mysbeleue) 'unbelievers' 269 a/1
myschefe *n.* (OF meschief) 'ill-luck, misfortune' 272 b/32
mysdo *pr. subj. 3 sg.* (OE misdōn) 'does amiss' 258 b/1
myserycorde *n.* (OF misericorde) 'mercy' 270 a/13, 24, 29
mystooke *pa. 3 sg. refl.* (ON mistaka, infl. by OF soi mesprendre) 'did wrong' 264 a/14
moche *adj.* (OE mycel) 258 b/9, 263 a/7; *pron.*: as moche to sey as 255 b/16, 262 a/9
modyr *n.* (OE mōdor) 'mother' 257 a/4, 6, 261 b/15
mokke *pr. 2 pl.* (OF moquier) 'mock' 260 b/5; *pr. 3 pl.* 272 b/28; *pa. 3 sg.* mokked 261 a/12; *pa. 3 pl.* 261 b/25
money *n.* (OF monoie) 'money' 265 a/1, 266 a/4
moone *n.* (OE mōna) 'moon' 258 a/2
more *n.* (OE māra) 'more' 258 a/22, 29, 259 a/8; *adv.* 275 a/14; forming comparative 258 a/20, 268 b/28
moreouyr *adv.* (from prec.) 'moreover, besides' 256 a/29
most(e) *adv.* (1Nhb māst) 'most' 258 a/14, 266 b/18
movnt *n.* (OF mont): the m. of Olyvete 'Mount Olivet' 266 a/15; mownte: the m. of Golgatha 262 a/5; the m. of Olyuete 265 b/2; ţhe m. of Olyvete 268 b/27
mowntaygnes *n. pl.* (OF montagne) 'mountains' 266 a/23; movntaygnes 266 b/3; movntaynes 266 a/24
mowthe *n.* (OE mūţ) 'mouth' 274 a/10; *pl.* mowthes 256 b/15

nay *adv.* (ON nei) 'no, not' 256 a/4, 265 b/12, 275 b/6; 'no' 257 b/18. 274 b/2
nayle *inf.* (OE nægłan) 'nail' 270 b/28
nayles *n. pl.* (OE nægel) 'nails' 270 b/28
name *n.* (OE nama) 'name' 255 b/11, 256 a/6, 259 a/10; *pl.* names 264 b/3
named *pa. pple* (OE namian) 'named' 256 a/27, 259 a/23, 259 b/11
namely *adv.* (from n.) 'especially, above all' 256 b/22
nature *n.* (OF nature) 'nature' 271 a/16
ne *adv.* (OE nē) 'not': fused with a verbal form and used together with another negative: nys not 264 b/20; ther nys noon 273 a/2
ne *conj.* 'nor' 258 a/17, 260 a/6, 261 a/19
neyther *conj.* (assim. of ME nowther to ME eyther): neyther . . . ne 'neither . . . nor' 263 a/7
neuyr *adv.* (OE næfre) 'never' 258 b/20, 259 b/22, 260 b/11; neuyr more 'never again' 265 b/20–21
new(e) *adj.* (OE nī(e)we, nīowe, nēowe) 'new' 263 b/5, 264 a/3, 273 b/19; *adv.* 'newly' 264 b/15
next *adj.* (OE nēxt) 'next' 267 a/4
nyght *n.* (OE niht) 'night' 256 a/30, 256 b/9, 267 b/16; *gen. sg.* nyghtes: be n. tyme 'by night, in the night' 265 a/18
nys: *see* ne
no *adj.* (OE nān) 'no' 255 a/16, 17, 256 b/15; non 258 a/3, 258 b/20, 22; *pron.* non 'no one' 257 a/8; noon 'none' 272 b/4; 'no one' 273 a/2
noyden *pa. 3 pl.* (OF enoier, nuier) 'sinned, trespassed' 273 a/20
noyse *n.* (OF noise) 'noise, disturbance, tumult' 260 a/4, 271 b/16
nombre *n.* (OF nombre) 'number' 260 b/25
no more *n.* (cf. no) 'no more, nothing

more' 269 a/8, 274 b/19; *adv.* 'no more' 270 a/17, 273 b/15, 275 a/12–13
non, noon: *see* no
noone *n.* (OE nōn; L nona (sc. hora)): the houre of n. 'the ninth hour, i.e. 3 p.m.' 262 a/27
nor *conj.* (contr. of nowther) 'nor' 260 b/15, 263 a/26, 264 a/24
not *adv.* (contr. of nought) 'not' 255 a/14, 23, 255 b/1; nat 260 a/3
nothynge *pron.* (OE nān þing) 'nothing' 256 b/14, 16, 270 b/19; *adv.* 'not at all, by no means' 259 b/30–260 a/1, 261 a/10, 272 b/29
nought *pron.* (OE nā(wi)ht, nō(wi)ht) 'nothing' 272 b/14
now *adv.* (OE nū) 'now' 256 b/22, 257 a/11, 260 b/7; nowe 273 a/16
nowthyr *conj.* (OE nāhwæþer) 'neither' 258 a/16

O *interj.* 'O, oh' 271 a/20, 272 b/18
obeyden *pa. 3 pl.* (OF obeir) 'obeyed' 256 a/19, 24
occasyoun *n.* (OF ocasion) 'reason, cause' 258 a/3, 6, 259 b/29 (cf. enchesoun)
occysyoun *n.* (OF ocision) 'killing, massacre' 256 b/21
of *prep.* (OE of) 'of' 255 a/1, 2, 3; expressing duration of time: of alle that day 263 a/7; of .xl. dayes 268 a/19; 'off' 263 b/4; 'by' 274 a/15, 275 a/13; 'for' 274 a/27
offycers *n. pl.* (OF officier) 'servants' 271 a/23
offred *pa. 3 pl.* (OE offrian; OF offrir) 'offered' 260 b/18
oyle *n.* (OF oile) 'oil' 270 a/12, 17, 24
olde *adj.* (Angl. ald) 'old' 260 a/15, 275 b/27, 276 a/3; olde fadrys 'ancestors, patriarchs' 255 a/15, 265 b/13; *superl. as n.* eldest 256 b/18
olyue *n.* (OF olive) 'olive tree' 255 b/9
olyuete, olyvete *n.*, (OF olivet) 'olive plantation' 256 b/2, 266 a/15, 268 b/27
on *adv.* (OE on) 'on' 258 b/16, 270 a/8
on *prep.* 'on' 255 a/17, 255 b/10, 256 a/11; 'at' 261 b/15 (2x); 'in' 261 b/25
on *adj.* (OE ān) 'one' 260 b/13; oon 258 a/13, 273 b/8; *pron.* oon 262 a/13, 264 b/6
only *adv.* (OE ǣnlice, ānlice) 'only' 255 a/14, 24, 257 a/8; oonly 259 b/10
onswer *inf.* (OE and-, ondswerian) 'answer' 261 a/10; onswer of 'render account of' 264 b/29–30; *pr. 2 sg.* onswerst 256 b/14; *pa. 3 sg.* answerd(e) 255 b/5, 258 a/25; onswerd(e) 255 b/13, 256 b/14, 257 b/15; *pa. 2 pl.* 264 a/19; *pa. 3 pl.* answerd(e) 257 a/13, 270 b/11; onswerde 255 b/31, 257 a/10–11, 257 b/3; onswerden 255 a/16, 261 a/20, 264 b/28
oon: see on *adj.*
open *adj.* (OE open) ?'uncovered' 255 b/27 (see Notes)
opyn *inf.* (OE openian) 'open' 265 a/6; *imp.* open 271 a/20, 271 b/14, 21; opyn 271 a/27, 271 b/12; *pa. 3 pl.* opened 264 a/30; *pa. pple* 263 a/14
or *conj.* (contr. of other) 'or' 256 a/4, 257 b/16, 260 a/14
or *conj.* (OE ǣr (compar.), infl. by ON ár (pos.)) 'before' 275 b/8, 30
osanna *interj.* (ultim. Hebrew) 'hosanna' 255 b/8, 15
othyr *adj.* (OE ōþer) 'other' 255 b/2, 257 b/16, 261 b/22; *pron.* 'others, other people' 259 a/29, 259 b/14, 261 b/23
ought *pr. 1 pl.* (OE āgan; pa. āhte) 'ought' 265 b/28; *pr. 2 pl.* 265 a/7; *pr. 3 pl.* 266 a/12
ouyr *prep.* (OE ofer) 'over' 261 a/4 (2x), 262 a/7; 'across' 274 b/26, 275 a/3; 'over and above, in addition to' 264 a/25
ouyral *adv.* (from prec.) 'everywhere' 266 b/5
ouyrcome *inf.* (OE ofercuman) 'overcome, defeat' 271 b/24; *pa. pple* ouyrcome 273 a/28; ouyrcomen 271 b/12
ouyrlyued *pa. 3 pl.* (OE oferlibban) 'outlived' 262 b/23
oure *adj.* (OE ūre) 'our' 255 a/13, 15, 256 b/26
oureself *pron.* (OE ūre + se(o)lf) 'ourselves' 275 a/4
oute *adv.* (OE ūt) 'out' 255 a/21, 255 b/18 (2x), 256 a/15; owte 265 a/6
oute of *cpd prep.* 'out of' 255 a/24, 30, 256 a/9, 15
owne *adj.* (OE āgen) 'own' 259 a/4

pacyence *n.* (OF pacience) 'patience' 261 b/12

paynym *n.* (OF paienisme, -ime, i.e. country of pagans) 'pagan, heathen' 256 b/6; *pl.* paynymes 255 b/32; paynymys 257 a/11

paleys *n.* (OF palais) 'palace' 261 b/3; paleyse 256 a/8

paradyse *n.* (OF paredis) 'paradise' 262 a/25, 270 a/10, 15

paralatykes *n. pl.* (OF paralitique) 'such as suffer from paralysis' 255 a/19

paraventure *adv.* (OF par aventure) 'perhaps' 259 a/2, 5, 266 a/3

parsones *n. pl.* (OF persone) 'persons, people' 263 a/17

part *n.* (OF part) 'part, share' 261 b/21; on the toon part 'to one side, apart' 263 a/23

party *n.* (OF partie) 'party' 266 a/11; *pl.* partyes 'parts' 262 a/28

passe *inf.* (OE passer) 'pass' 260 a/27; *pa. 3 sg.* passed 259 b/5

passynge *adv.* (from prec.) 'exceedingly' 266 b/8, 270 b/1

passyoun *n.* (OE passiōn) 'Christ's Passion' 255 a/6, 258 a/27, 262 b/2

patryarches *n. pl.* (OF patriarche) 'patriarchs' 269 b/7, 270 a/8–9, 29

peece *n.* (AF pece) 'piece, portion, lot' 263 b/25

pees *n.* (AF pes) 'peace' 260 b/27, 263 b/28, 265 b/20

peyne *n.* (OF peine) 'pain, suffering' 272 b/27; *pl.* peynes 273 a/10

penaunce *n.* (OF penance) 'penance' 266 a/30, 275 a/6

peple *n.* (AF poeple) 'people' 255 a/24, 256 b/26, 257 a/6; pepyl 257 b/3

perced *pa. 3 pl.* (OF percer) 'pierced' 264 a/7

perdurable *adj.* (OF pardurable) 'perpertual, eternal' 270 a/27, 271 a/18, 271 b/23

perdurably *adv.* (from prec.) 'perpetually, eternally' 262 a/19, 263 b/28

perysscheḍ *pa. pple* (OF perir) 'destroyed' 258 b/29, 260 b/7, 273 a/7

pyte *n.* (OF pité) 'pity' 274 a/28

place *n.* (OF place) 'place' 261 a/27, 268 a/12, 274 b/7; *pl.* places 264 a/8

plese *inf.* (OF plaisir) 'please' 268 b/20; *pa. 3 sg.* plesed 266 b/2

plesed *ppl. adj.* (from prec.) 'pleased, delighted' 270 a/4

poynt *n.* (OF point): from p. to p. 'from beginning to end, from first to last' 275 a/26

pooste *n.* (OF poeste) 'power' 273 a/23

power *n.* (AF poer) 'power' 256 b/2, 15, 269 a/29

prayere *n.* (OF preiere) 'prayer, request, supplication' 274 a/29; *pl.* prayeres 267 b/27, 269 a/7, 16

preche *inf.* (OF prechier) 'preach' 265 b/2

prey *n.* (OF preie) 'prey' 271 a/26

prey *inf.* (OF preier) 'pray, beseech' 270 a/11, 17; *pr. 1 sg.* 258 b/15; *pr. 1 pl.* 255 a/25, 266 b/19, 267 b/23; *pa. 1 sg.* preyed 270 a/14, 274 a/27; *pa. 3 sg.* 256 a/10, 259 a/23, 260 b/6; *pa. 3 pl.* 266 a/26

present *adj.* (OF present) 'present' 257 a/17

presented *pa. 3 sg.* (OF presenter) 'presented, showed' 259 b/26

pretory *n.* (AF pretorie) 'praetorium, judgement hall' 256 a/19; pretorye 256 a/15, 22

pryde *n.* (OE pryte, pryde, prytu) 'pride' 273 a/11

prykke *n.* (OE prica, price) 'sting' 271 b/9

prynce *n.* (OF prince) 'prince, chief magistrate' 255 a/21, 31, 255 b/3; *pl.* prynces 257 b/18, 258 b/10, 259 a/12; pryncys 271 b/15

prysoun *n.* (OF prison) 'prison, gaol' 260 a/12, 264 a/24, 30

procelytes *n. pl.* (OF proselite) 'proselytes' 257 a/9, 10; proselytes 257 a/16

promyse *pr. 1 pl.* (from ME n. promis(se), from OF n. promesse) 'promise' 265 a/19; *pa. 2 sg.* promysed 272 b/21; *pa. 3 sg.* 269 b/8

pronounce *pr. subj. 3 pl.* (OF prononcier) 'proclaim, announce' 265 a/14

prophecyed *pa. 3 pl.* (OF prophecier) 'prophesied' 258 a/26; *pa. pple* 274 a/2

prophete *n.* (OF prophete) 'prophet' 259 a/3, 4, 9; *pl.* prophetes 258 a/26, 266 a/19, 21; prophetys 270 a/9

provostes *n. pl.* (OE pre-, provost) 'priests, officials, elders' 258 a/15, 17, 258 b/18; provostys 258 b/10

prowde *adj.* (OE prūt, prūd) 'proud' 264 a/14; proude 272 b/30
put *inf.* (1OE putian) 'put' 260 b/9; putt 262 b/15; *imp.* put 275 a/6; *pa. 3 sg.* 259 b/7, 263 b/5, 268 a/17; *pa. 3 pl.* 264 a/24; *pa. pple* 257 b/2, 258 a/3, 261 a/27

quake *inf.* (OE cwacian) 'shake, tremble' 262 a/29, 263 a/19; *pa. 3 sg.* quaked 264 b/11
questyouns *n. pl.* (OF question) 'questions' 261 a/9
quykke *adj.* (OE cwic) 'alive' 271 a/29, 271 b/6, 274 a/17; qwykke 'swift' 271 a/11
quod *pa. 3 sg.* (OE cweþan) 'said' 258 b/11, 16, 259 a/14; *pa. 3 pl.* 257 a/3, 265 a/29, 266 a/21

ravyssche *inf.* (OF ravir) 'carry off' 266 a/22; *pa. pple* rauyssched 266 a/18, 20, 268 b/20
rebelles *n. pl.* (OF rebelle) 'rebels' 273 a/20
recorde *n.* (OF recort) 'attestation, testimony of fact' 258 a/2
redde *pa. pple* (Angl. rēdan) 'read' 262 a/10, 266 b/29, 275 a/15
rede *adj., n.* (OE rēad) 'red cloth' 261 b/5
redempcyoun *n.* (OF redemption) 'redemption' 273 b/12
redy *adj.* (perh. from OE gerǣde) 'ready prepared' 269 b/24, 270 b/4, 26
reeme *n.* (OF realme, reame) 'realm' 257 b/20, 21, 272 b/28
refused *pa. 3 sg.* (OF refuser) 'rejected' 259 a/10
regyoun *n.* (AF regiun) 'region, realm' 273 a/18
regne *n.* (OF regne) 'kingdom, power' 257 b/23, 260 b/20, 262 a/23
reioysynge *vbl n.* (OF rejoir) 'rejoicing' 271 b/1
reioyssed *pa. 3 pl. refl.* (prec.) 'rejoiced' 271 b/7
reysed *pa. 3 sg.* (ON reisa) 'raised' 259 b/23, 269 a/21, 271 a/4; *pa. pple* 268 b/29, 274 b/22
remyssyoun *n.* (OF remission) 'remission, forgiveness' 269 b/27
renne *inf.* (ON renna) 'run, drop' 273 a/3; *pa. 3 sg.* ranne 262 b/16
repent *inf. refl.* (OF repentir) 'repent' 264 a/6
request *n.* (OF requeste) 'request, prayer' 272 a/15
resemble *inf.* (OF resembler) 'resemble, be like' 264 a/13
resoun *n.* (OF raison, re(i)son) 264 a/7
resseyue *inf.* (OE receivre) 'receive' 270 b/4, 24; *pa. 3 sg.* resseyued 267 a/3, 269 a/2, 274 b/6; *pa. 3 pl.* 265 a/21; *pa. pple* 273 b/3
resureccyoun *n.* (OF resurrection) 'resurrection, rising' 258 a/27, 269 a/11, 274 b/21
rewarde *inf.* (AF rewarder) 'give what is due, punish' 264 a/16
ryche *adj.* (OE rīce) 'rich' 273 a/4
ryght *adj.* (OE riht) 'right, opp. of left' 258 a/23, 258 b/4, 261 b/8
ryght *adv.* (OE rihte) 'very' 256 b/2, 19, 257 a/2; 'quite' 263 a/25
ryghtful *adj.* (OE riht+full) 'just' 256 a/30, 273 a/24
ryghtwys *adj.* (OE rihtwīs) 'righteous' 262 b/28
ryghtwysman *n.* (from prec.) 'just man' 256 a/28, 256 b/8, 258 a/11; *pl.* ryghtwysmen 272 b/20
ryghtwysnesse *n.* (OE rihtwīsness) 'righteousness' 258 b/1
roche *n.* (OF roche) 'rock' 260 b/2
royal *adj.* (OF roial) 'royal' 269 b/5
rose *pa. 3 sg.* (OE rīsan) 'rose' 256 a/25, 259 b/9, 266 a/12; *pa. 3 pl.* 272 a/13; rysen 265 b/18, 271 b/7, 275 a/2; *pa. pple* 264 b/20, 268 a/28, 269 a/6
rubbed *pa. 3 sg.* (unknown deriv.) 'rubbed' 262 b/18

sabat *n.* (OF sabbat; ultim. Hebrew) 'Sabbath' 258 a/16
sabaat-day *n.* (prec.+OE dæg) 'Sabbath day' 255 a/13; sabat-day 257 b/4; saboth-day 264 a/11
sacrefyce *n.* (OF sacrefise) 'sacrifice' 264 a/28
saynt *n.* (OF saint) 'saint' 261 b/19, 264 a/15; *pl.* sayntes 269 b/21, 271 a/26–27, 271 b/5

sake *n.* (OE sacu): for . . . sake 'for (one's) sake' 256 b/8, 260 b/21
salew *inf.* (OF saluer) 'salute' 266 b/25; *pa. 3 pl.* salewed 266 b/28
saluacyoun *n.* (OF salvacion) 'salvation' 259 a/7, 268 a/21, 275 b/7
same *adj.* (ON samr) 'same' 255 a/5, 255 b/19, 256 b/31
same *pron.* (prec.): the same 'the same thing' 263 a/17; 'the same person' 261 a/1, 271 a/4, 6
saue *prep.* (OF sauf) 'save, except' 273 b/26
saue *inf.* (OF sa(u)ver) 'save' 256 b/4, 272 a/7; *pr. subj. 3 sg.* save 261 b/26; *imp.* saue 261 b/23; *pa. pple* saued 273 b/5, 6; sauyd 265 b/7, 266 b/17
saueour *n.* (OF sauveour) 'saviour' 259 b/15, 272 a/6, 275 a/8
sauf *adj.* (OF sauf) 'safe' 261 b/23
schadow *n.* (OE sceadu) 'shadow' 269 b/14, 270 a/6
schal *pr. 1 sg.* (OE sceal) 'shall' 258 a/25, 260 a/4, 16; *pr. 2 sg.* schalt 259 a/18, 261 a/24, 262 a/18; *pr. 3 sg.* schal 258 b/2, 3, 4; *pr. 1 pl.* schul 256 a/4, 256 b/19, 264 a/11; *pr. 2 pl.* schal 264 a/18, 266 b/25; schul 264 a/7, 264 b/29, 265 a/16; *pr. 3 pl.* 258 b/23, 24, 260 a/7; schulle 270 a/25; *pa. 1 sg.* schuld 257 b/22; *pa. 2 sg.* schuldest 273 a/11, 12, 14; *pa. 3 sg.* schuld 255 a/17, 256 a/7, 21; schulde 264 a/19; *pa. 1 pl.* schuld(e) 255 b/32, 257 a/21, 266 a/25; *pa. 2 pl.* schuld 264 a/5, 266 a/7; *pa. 3 pl.* schuld(e) 256 a/5, 8, 256 b/16
schamed *pa. pple* (OE sceamian) 'put to shame' 272 a/13–14
sche *pron.* (see OED) 'she' 256 a/29 (2x), 256 b/3
schede *inf.* (OE scēadan) 'shed, spill' 259 b/30
schedynge *vbl n.* (from prec.) 'shedding' 261 a/3
schet *imp.* (OE scyttan) 'shut, close' 271 a/24; *pa. 3 pl.* schett 275 b/12; *pa. pple* schette 275 a/29; schyt 269 a/18
schew *inf.* (OE scēawian) 'show' 269 a/28; schewe 266 b/20, 274 b/24; *pr. 2 sg.* schewest 271 b/30; *pr. 3 sg.* scheweth 258 b/20, 262 b/12; *imp.* schew 265 b/5, 268 a/10; *pa. 2 sg.* schewdest 273 b/9; *pa. 3 sg.* schewed 263 b/14, 266 b/2, 268 a/12; *pa. 3 pl.* 258 b/28, 272 a/21; *pa. pple* 258 b/21, 263 a/5, 265 b/27
schynynge *ppl adj.* (from OE scīnan) 'splendid' 272 a/30
schynynge *vbl n.* 'splendour' 272 b/24
schyt: *see* schet
schone *pa. 3 sg.* (OE scīnan) 'shone' 267 b/28, 269 b/16; *pa. pple* schyned 269 b/15
schort *adj.* (OE sceort) 'short, brief' 270 b/29, 274 b/8
Scrypture *n.* (OF escri(p)ture) 'Scripture, the Bible' 266 a/17; *pl.* scryptures 275 b/27
seche *inf.* (OE sēcan) 'seek' 266 a/24; seeke 266 b/3; *pr. 2 pl.* seche 264 b/19; *pa. 3 sg.* sought 256 b/31, 260 b/20, 29; *pa. 1 pl.* sought oute 276 a/8; *pa. 3 pl.* sought 260 b/16, 19; *pa. pple* sought oute 275 b/27, sought 276 a/9
seconde *adj.* (OF second) 'second' 264 b/4, 265 a/24
secretes *n. pl.* (OF secrete) 'secrets' 269 a/29, 269 b/2, 274 b/16
see *n.* (OE sæ) 'sea' 260 a/27
see *n.* (OF sié, sé) 'seat, throne' 261 a/21
see *inf.* (OE sēon) 256 a/4, 256 b/19, 258 a/11; *pr. 1 sg.* 257 b/5, 258 b/11; *pr. 2 sg.* seest 256 b/12; *pr. 2 pl.* see 261 a/2, 18; *imp.* 268 a/6; *pa. 1 sg.* saw(e) 255 b/7, 259 b/8; *pa. 3 sg.* 255 a/28, 261 a/7, 262 b/10; *pa. 1 pl.* 255 b/2, 28, 263 a/19; *pa. 2 pl.* 266 a/7; *pa. 3 pl.* 262 b/20, 22, 263 a/18; *pa. pple* seen 265 a/28, 268 b/6; seene 255 a/32, 262 b/4, 263 a/16; seyn 268 a/29
seege *n.* (OF siege) 'seat, throne' 256 a/25; *pl.* seeges 272 a/13
seeke: *see* seche
seeke *adj.* (OE sēoc) 'sick, ill' 259 b/14, 270 a/14
seeknes *n.* (OE sēocness) 'illness' 255 a/17, 259 b/18
seenge that *cpd conj.* (from inf. see) 'seeing that' 255 b/13
sey *inf.* (OE secgan) 'say' 255 b/15, 16, 257 a/12; *pr. 1 sg.* 265 a/12; *pr. 2 sg.* seyst 257 b/16, 25, 259 a/14; *pr. 3 sg.* seyth

257 a/25, 258 a/6, 258 b/4; seyeth 255 a/12; *pr. 1 pl.* sey 257 a/3, 16, 22; *pr. 2 pl.* 260 b/8, 265 a/11; *pr. 3 pl.* 257 a/24; *pr. subj. 3 sg.* 270 b/20, 274 b/2; *imp.* 258 b/16, 259 a/24, 274 b/3; *pr. pple* seyeng 255 b/9; seyenge 255 a/11, 16, 255 b/1; *pa. 1 sg.* seyde ageyn 'answered' 268 a/9; seyde befor 'predicted' 271 a/29–271 b/1; *pa. 3 sg.* seyd 255 b/6; seyde 255 a/15, 23, 27; seyde ageyn 'answered' 274 a/22; *pa. 1 pl.* seyde 266 a/3; *pa. 3 pl.* seyd 256 b/18; seyde 255 a/20, 25, 255 b/12; seyden 257 a/1, 15, 257 b/9; *pa. pple* seyde 256 a/20, 259 a/11, 22

seyd *ppl adj.* (from prec.) 'said' 268 b/25; seyde 263 b/1

seyenge *vbl n.* (from sey) 'words' 262 a/17, 264 b/25; ? *pl.* seyenges 265 a/22

semest *pr. 2 sg.* (ON sóma, sœmdi) 'seem' 272 a/16; semyst 274 a/21

sende *inf.* (OE sendan) 'send' 259 a/4, 266 b/12, 269 b/8; *pr. 1 pl.* 266 b/26; *pr. subj. 3 sg.* send 259 a/20; *pa. 1 sg.* sent 270 a/10; *pa. 3 sg.* 256 a/27, 29, 256 b/3; *pa. 2 pl.* 255 b/6; *pa. 3 pl.* 265 b/22; *pa. pple* sente 257 b/19, 274 b/3

sentence *n.* (OF sentence) 'sentence' 261 a/24; 'meaning, significance, import' 275 b/4

sepulcre *n.* (OF sepulcre) 'sepulchre' 264 b/2, 7, 8

sepulture *n.* (OF sepulture) 'sepulchre, tomb' 263 b/5–6, 264 a/3, 5; burying, burial' 264 a/10; *pl.* sepultures 'tombs' 263 a/14, 20

sergauntes *n. pl.* (OF serjant) 'servants' 272 a/11

serpent *n.* (OF serpent) 'serpent, snake' 258 b/26; *pl.* serpentes 258 b/27

serteyn *adj.* (OF certan, -ain) 'certain' 255 b/21, 263 a/2, 17; *n.*: for s. 'assuredly' 264 a/22, 264 b/19, 270 b/18

serteynly *adv.* 'certainly' 264 a/3, 275 a/17

seruage *n.* (OF servage) 'slavery, servitude' 272 b/12

seruaunt *n.* (OF servant) 'servant' 268 b/5, 271 a/13; *pl.* seruauntes 255 b/32; servauntes 269 a/30

sette *inf.* (OE settan) 'set, put, place' 262 a/7, 270 a/28; *imp.* 271 a/24; *pa. 3 sg.* 274 b/7; sette hym down 'sat down' 264 b/13; *pa. 2 pl.* sette 265 a/4; *pa. 3 pl.* 262 b/14, 264 a/25; *pa. pple* 264 a/4, 270 b/26

seure *adj.* (OF seur) 'sure, confident' 271 a/15

sewed *pa. 3 pl.* (OF sivre, siuvre) 'followed' 263 a/22, 273 b/18, 31

syde *n.* (OE sīde) 'side' 258 a/23, 258 b/5, 261 b/8

syghe *inf.* (OE sīcan; past sīhte) 'sigh' 272 b/27

syght *n.* (OE (ge)sihþ, siht) 'sight' 263 a/13, 269 b/21

sygne *n.* (OF signe) 'sign, miracle' 268 a/26; 'token, symbol' 269 a/23, 273 b/13, 14; *pl.* sygnes 'miracles' 258 b/20, 22, 28

syn *prep.* (OE siþþan) 'since' 275 b/15, 18, 21

synagoge *n.* (OF sinagoge; ultim. Greek) 'synagogue' 256 a/3, 258 a/31, 258 b/18–19; *pl.* synagoges 256 b/7

synge *inf.* (OE singan) 'sing' 273 b/19

synne *n.* (OE synn) 'sin' 257 a/22, 265 b/17, 272 a/30; *pl.* synnes 268 a/6, 269 b/27, 30

synned *pa. pple* (from prec.) 'sinned' 262 b/27, 266 b/15

synners *n. pl.* (from synne) 'sinners' 271 b/20, 274 b/14

syr *n.* (OF sire) 'sir' 255 a/31, 258 b/15, 267 b/20; *pl.* syres 265 a/16

sytt *inf.* (OE sittan) 'sit' 258 a/22; sytte 255 b/7, 258 b/4, 259 b/27; *pr. 3 pl.* sytten 270 a/5; *pr. pple* syttynge 265 b/1; *pa. 3 pl.* seten 269 b/12

skorged *pa. pple* (OF escorgier) 'scourged' 261 a/25

skorne *n.* (OF escarn, escharn) 'scorn' 261 b/7; 'object for scorn' 272 b/19

slee *inf.* (OE slēan) 'slay, kill' 256 b/31, 257 b/6, 13; *pa. pple* slayn 274 a/15; slayne 263 b/13

sleepe *n.* (Angl. slēp) 'sleep' 256 a/30

slepte *pa. 1 pl.* (Angl. slēpan) 'slept' 265 a/18

sleue *n.* (Angl. slēfe) 'sleeve' 255 a/30

smyte *inf.* (OE smītan) 'smite, strike' 270 b/27; *pa. pple* smeten 268 b/24

snewed *pa. pple* (OE snīwan) 'snowed, fallen' 264 b/15
snowe *n.* (OE snāw) 'snow' 264 b/15
so *adv.* (OE swā) 'so' 256 a/10, 257 a/8, 22; soo 255 b/5, 31, 259 a/17
solde *pa. 3 sg.* (OE sellan) 'sold' 262 b/26
som *adj.* (OE sum) 'some' 255 b/2, 266 a/28, 272 b/31; *pron.* somme 255 b/9, 257 a/1, 5, 259 b/23
sone *n.* (OE sunu) 'son' 255 a/2, 12, 13; *pl.* sones 257 a/11, 16, 266 a/18
songe *n.* (OE sang, sōng) 'song' 273 b/19
sonne *n.* (OE sunne) 'sun' 258 a/2, 262 a/27, 263 a/11
sorcerere *n.* (earlier sorcer from OF sorcer, sorcier) 'sorcerer' 255 a/20
sorcery *n.* (OF sorcerie) 'sorcery' 275 b/17
sore *adv.* (OE sāre) 'much' 262 a/16, 265 a/13
sory *adj.* (OE sārig) 'sorry, repentant' 264 a/6
sorouful *adj.* (OE sorgfull) 'doleful' 259 a/25; sorowful 'sad' 264 a/31
sorowe *n.* (OE sorg): make s. 'lament' 258 b/9. 263 a/7; *pl.* sorowes 'afflictions' 272 a/10
soule *n.* (OE sāwol) 'soul' 262 b/9, 273 b/5, 274 a/9; *pl.* soules 260 a/7
space *n.* (OF espace) 'space, distance' 269 a/15; 'time' 270 b/29, 274 b/8
speeke *inf.* (OE sp(r)ecan) 'speak' 274 b/24; spek 261 a/8; speke 255 a/26, 31, 255 b/12; *pr. 3 sg.* speketh 259 a/16, 272 b/7; *pr. 3 pl.* speke 256 b/17, 269 a/7; *pr. subj. 2 pl.* 265 b/20, 274 b/22; *imp.* 266 a/13; *pa. 3 sg.* spake 258 b/17, 259 a/6, 10; *pa. 1 pl.* speken 275 b/19; *pa. 3 pl.* spake 255 b/24; speke 256 b/18; spe(e)ken 257 a/2, 271 a/18; speekyn 273 a/22; *pa. pple* spoken 258 b/18
speere *n.* (OE spere) 'spear' 262 b/13, 17, 264 a/7; spere 270 b/26
speryte *n.* (OF espirit(e)) 'spirit' 255 a/23; spyryt 266 a/22; spyryte 262 b/8, 266 a/28
spytt *pa. 3 pl.* (OE spittan) 'spat' 268 b/23
sponge *n.* (OE sponge; OF esponge) 'sponge' 261 b/10
spredde *pa. 3 sg.* (OE sprǣdan) 'spread' 269 b/5
stale *pa. 3 pl.* (OE stelan) 'stole' 265 a/19; *pa. pple* stolyn 266 a/6
stauys *n. pl.* (OE stæf) 'staffs, sticks, cudgels' 262 b/24
stede *n.* (OE stede) 'stead, place' 273 a/24
stedfastly *adv.* (OE stedefæst+li(che)) 'firmly securely' 256 a/1
stye *inf.* (OE stīgan) 'ascend' 265 b/9, 15 266 a/16
styfly *adv.* (OE stīf+li(che)) 'strongly, valiantly' 271 a/25
stynkynge *ppl. adj.* (OE stincan) 'stinking' 271 a/5, 271 b/21
stonde *inf.* (OE standan, stondan): stonde ageyn 'resist' 271 a/25; *pa. 3 sg.* stode 258 b/15
stoned *pa. pple* (from following; cf. OE stǣnan) 'stoned' 258 b/3
stoon *n.* (OE stān) 'stone' 264 b/13, 266 a/2; stoone 264 a/4; *pl.* stones 262 a/29
story *n.* (AF estorie) 'story, narrative' 255 a/7, 275 a/10, 30; stirte 275 b/4; *pl.*
straungeres *n. pl.* (OF estrangier) 'strangers, foreigners' 266 a/7
strengthe *n.* (OE strengþu) 'strength' 272 b/24
stryueth *pr. 3 sg.* (OF estriver) 'strives, quarrels' 258 a/18
stryuynge *ppl adj.* (from prec.) 'quarreling' 260 a/23
strokes *n. pl.* (OE *strāk) 'strokes, blows' 258 b/2
stronge *adj.* (OE strang) 'strong' 256 a/13, 264 a/24, 271 a/22; *compar.* strenger 256 a/3
strongly *adv.* (from prec.) 'strongly, much' 261 a/11, 268 a/24, 272 a/12
subiet *adj.* (OF subg(i)et) 'subject' 259 b/21, 22, 272 b/1
suche *adj.* (OE swilc, swylc) 'such' 267 b/19, 29, 271 a/3; *pron.* 255 a/19, 256 b/22, 257 a/8
suffryst *pr. 2 sg.* (OF suffrir) 'allow' 273 b/3; *pr. 1 pl.* suffre 'suffer' 262 a/19; *imp.* 'allow' 269 a/28; 'wait' 274 b/8; *pa. 3 sg.* suffred 'suffered' 261 b/12, 274 b/10; *pa. pple* 'suffered' 256 a/29, 274 a/12
supposed *pa. 1 pl.* (OF supposer) 'suppose' 275 b/16

supprysed *pa. pple* (OF su(r)prendre) 'oppressed' 259 a/29

sustrys *n. pl.* (OE s(w)uster; ON systir) 'sisters' 259 b/26

sweete *adj.* (OE swēte) 'sweet' 268 a/2

sweetly *adv.* (prec. + li(che)) 'sweetly' 262 a/22

swere *inf.* (OE swerian) 'swear' 257 a/21; *pa. 3 sg.* sware 256 a/6, 18, 268 b/17; *pa. 3 pl.* 265 b/13; *pa. pple* sworne 266 a/14

table *n.* (OF table) 'table' 259 b/27

tacche *n.* (OF tache) 'stain, blot, blemish' 272 b/1

take *inf.* (1OE tacan, from ON taka) 'take' 256 a/9, 259 a/26, 260 a/8; 'give' 266 b/25; *pr. 1 sg.* 258 a/1; *pr. 2 sg.* takest 273 b/27; *pr. 3 sg.* taketh 271 a/13; *pr. 1 pl.* take 260 a/6; *imp.* 258 a/31, 275 a/6; *pa. 1 sg.* toke 259 a/28; *pa. 3 sg.* 255 a/29, 258 a/24, 261 a/1; tooke 'gave' 274 a/30; *pa. 1 pl.* 'took' 266 b/17; *pa. 3 pl.* toke 'gave' 262 b/13; 'took' 256 b/24, 263 b/8, 264 a/23; tooken 261 a/28; *pa. pple* take 265 a/1, 266 a/10; takyn 271 a/25–26

tale *n.* (OE talu) 'tale, account' 259 a/13, 265 a/14, 275 a/4; *pl.* tales 274 a/1

teche *imp.* (OE tǣcan) 'announce, proclaim' 265 b/4

telle *inf.* (OE tellan) 'tell' 257 a/19, 259 b/1, 265 b/11; *pr. 1 sg.* 270 b/18, 271 a/16, 274 a/29; *pr. 3 sg.* telleth 266 a/17; *pr. subj. 2 pl.* 275 b/2; *imp.* 257 b/20, 270 a/8, 275 b/5; *pr. pple* tellynge 265 a/27; *pa. 3 sg.* tolde 258 a/28, 263 a/5; tolde before 'foretold' 264 b/21–22; *pa. 1 pl.* tolde 256 b/10; *pa. 3 pl.* 255 b/14, 263 a/15, 266 a/2; tolden 274 a/1; *pa. pple* tolde 257 b/17, 259 a/13, 265 b/21

temple *n.* (OE tempel) 'temple' 258 a/6, 8, 9

teres *n. pl.* (OE tēar) 'tears' 273 a/3

testament *n.* (OF testament) 'covenant' 276 a/1, 3

than *adv.* (OE þanne) 'then' 255 a/15, 23, 25; thanne 269 a/10; *conj.* 'than' 255 b/2, 256 a/3 275 a/14

thankynges *vbl n. pl.* (from OE þancian) 'thanks, praise' 275 a/6

that *adj.* (OE þæt) 'that' 256 a/28, 30, 261 a/6; þat 256 a/29, 259 a/9, 263 a/5; *dem. pron.* 255 a/14, 255 b/15, 257 a/13; þat 257 b/25

that *rel. pron.* 'that, as' 255 a/5, 256 b/31, 259 a/9; 'that, which, who' 255 a/1, 255 b/10 (2x), 24, 28, 256 a/16, 17; þat 255 b/21, 258 b/19, 270 b/5; 'what' 256 b/16, 262 a/13, 19, 265 b/12, 21, 271 a/1

the *def. art* (OE sē, late þē) 'the' 255 a/1, 4, 10 etc.; þe 255 a/2, 3, 4, etc.

the *pron. obl.* (OE þē) 'thee, you' 255 a/25, 26, 256 b/10; þe 274 b/1

theef *n.* (OE þēof) 'thief' 274 a/22; theefe 260 a/12, 274 a/21, 274 b/12; *pl.* theues 262 a/14

they *pron.* (ON þeir) 'they' 255 a/20, 32, 255 b/10, etc.

theym *pron. obl.* (ON þeim) 'them' 264 b/8; cf. hem

theyr *adj.* (ON þeira) 'their' 255 b/8, 22, theyr *adj.* (ON þeira) 'their' 255 b/8, 22, 259 b/18, 262 b/24, 264 a/28, 269 a/4 (2x), 5, 16, 272 a/25, 275 a/13; cf. her

thenketh *pr. 3 sg.* (OE þyncan, þencan): me thenketh 'methinks, it seems to me' 264 a/5

ther *adv.* (OE þǣr, þēr) 'there' (expletive and introductory) 257 a/7, 263 b/16, 265 a/23; thyr 255 b/21, 259 a/8; there 'in or at that place' 255 b/12, 257 a/2, 263 a/21

therfor *adv.* 'therefore, for that reason' 255 b/27, 257 b/25, 258 b/6

therof *adv.*: they wer joyful therof 'they were glad of it, pleased with it' 270 b/1

these *adj.* (obscure) 'these' 256 a/20, 257 a/24, 258 a/28; *pron.* 263 b/12, 271 a/16

thy *adj.* (OE þīn) 'thy, your' 256 b/11, 20, 261 a/24; thyn 262 b/8, 268 b/6, 269 b/20, 274 b/3; *pron.* 'thine, yours' 270 b/24

thynge *n.* (OE þing) 268 b/28; *pl.* thynges 263 a/2, 267 b/19, 271 a/3

thyr: see *ther*

thyrde *adj.* (OE þridda) 'third' 264 b/4, 265 a/25, 275 b/29

thyrst *n.* (OE þurst) 'thirst' 261 b/11

thys *adj.* (OE þis) 'this' 255 a/7, 11, 31; with a plural noun 264 a/23; *pron.* 256 a/4, 25, 256 b/30; with personal ref. ('this man') 260 b/15, 261 a/22

thyself *pron.* (OE þē self; from 13th c. onwards þī self) 'thyself, yourself' 257 b/16, 261 b/23, 27
thondyr *n.* (OE þunor) 'thunder' 271 a/19, 271 b/14
thornes *n. pl.* (OE þorn) 'thorns' 261 b/6
thorough *adv.* (OE þuruh) 'through' 260 a/27
thorough *prep.* (prec.) 'through, by means of' 255 a/21, 256 b/3, 262 a/26
thou *pron.* (OE þū) 'thou, you' 255 b/10, 12, 13; þou 257 b/19, 259 a/13, 266 b/19
though *conj.* (ON *þóh) 'though' 255 b/25
thouȝand *n.* (OE þūsend) 'thousand' 270 a/20, 276 a/4; thouȝande 275 b/30; *pl.* thouȝandes 260 b/21
thre *adj.* (OE þrēo) 'three' 258 a/7, 265 a/(23), 25, 265 b/(10), 12
thus *adv.* (OE þus, so' 256 b/11, 259 a/14, 262 a/20
thuswyse *adv.* (from prec.) 'thus' 275 b/10
tydynges *n. pl.* (OE tīdung) 'tidings, message' 264 b/23, 265 a/27, 265 b/10
tyl *prep.* (ON til) 'till, until' 272 b/2
tyme *n.* (OE tīma) 'time' 261 a/6, 7, 261 b/18; *pl.* tymes 261 a/14
to *prep.* (OE tō) 'to' 255 a/2, 10, 25; pleonastic after obeyden 256 a/19; with inf. 255 a/14, 26, 255 b/15
tobroke *pa. pple* (OE tōbrecan) 'broken to pieces' 272 b/25
tobruysed *pa. pple* (OE tōbrȳsan; OF bruisier) 'broken to pieces' 262 b/24
togedre *adv.* (OE tōgædre) 'together' 259 b/15, 261 b/10, 263 b/8
token *n.* (OE tāc(e)n) 'token, sign' 274 b/4; *pl.* tokenes 'miracles, portents' 272 a/22, 276 a/7
tokenynge *n.* (OE tācnung) 'sign, portent' 265 b/26
toon *adj.* (from OE þæt ān) 'one' 263 a/23; *pron.* 261 b/1, 269 a/26, 274 a/9
tothyr *adj.* (from OE þæt ōþer) 'other' 263 b/23, 267 b/17, 268 a/23; *pron.* 261 b/2, 269 a/27, 275 a/15
touche *inf.* (OF touchier) 'touch' 259 b/13; *pa. 3 sg.* touched 262 b/17
tourment *n.* (OF torment) 'torment' 256 a/30; turment 260 a/24, 272 b/12; *pl.* turmentes 270 b/3, 271 a/7, 272 b/4; turmentys 270 b/12, 23, 272 b/27–28
tourmented *pa. pple* (OF tormenter) 'tormented' 256 b/9; turmented 268 b/22
toward *prep.* (OE tōweard) 'towards' 259 a/19; towarde 274 a/19
trace *n.* (OF trace) 'trace, beam' 262 b/4, 273 a/2
transfygured *pa. pple* (OF transfigurer) 'transfigured' 275 a/12
transmygracyoun *n.* (OF transmigration) 'migration, deportation' 276 a/17, 18
travayle *n.* (OF travail) 'exertion' 260 b/1
travayle *pr. subj. 2 sg.* (OF travaillier) 'attempt' 270 a/17
trecherye *n.* (OF trecherie, tricherie) 'treachery, trickery' 255 a/9
tree *n.* (OE trēo(w)) 'tree' 270 a/28, 273 a/6, 273 b/23
tremble *inf.* (OF trembler) 'tremble' 263 a/19, 272 a/20; *pa. 1 sg.* trembled 271 a/10
tresoun *n.* (OF traison) 'treason' 273 a/13
trespace *n.* (OF trespas) 'trespass, transgression, sin' 273 a/5; trespas 257 b/11
trespace *inf.* (OF trespasser) 'trespass, offend' 262 a/20; *pr. 3 sg.* trespasseth 258 b/3; *pa. pple* trespassed 260 a/1
trespassynge *vbl n.* (from prec.) 'trespassing' 273 b/27–28
trew *adj.* (OE trēowe) 'true' 257 a/19, 265 b/12; trewe 'honest, trustworthy' 257 a/5; 'true' 257 a/23, 265 a/2
trewly *adv.* (from prec.) 'truly, really' 256 a/1, 262 a/24
troublest *pr. 2 sg.* (OF torbler, trobler) 'trouble, worry' 272 a/23; *pa. pple* troubled 256 b/11, 275 a/16
trouthe *n.* (OE trēowþ) 'truth' 257 a/16, 262 b/19; for t. 'truly' 274 a/29; trowthe 257 b/28, 263 a/18, 267 b/19
trowest *pr. 2 sg.* (OE trēow(i)an) 'believe' 271 a/12
trust *n.* (cf. ON traust) 'trust, confidence' 256 b/25
turment (-es, -ys): *see* tourment
turne inf. (OE turnian, tyrnan; OF torner) 'stir up, excite' 261 a/18; *pa. 3 sg. refl.* turned 'turned round' 260 a/9
two *adj.* (OE twā) 'two' (261 a/28), 261 b/3, 8, 262 a/28

veyle *n.* (AF veil(e)) 'covering, hanging, curtain' 262 b/3, 263 a/12

vengaunce *n.* (OF vengeance; AF venjance) 'vengeance, revenge' 260 a/8, 264 a/15

verely *adv.* (OF verai+li(che)) 'verily, indeed' 268 b/14, 271 a/6

very *adj.* (OF verai) 'true, real' 259 b/15, 262 b/11, 263 a/21

vertu *n.* (OF vertu) 'virtue' 255 a/25, 258 a/23, 259 b/25; *pl.* vertues power' 271 a/8; miracles, signs' 275 b/17, 19

vestement *n.* (OF vestiment) 'vestment, garb, clothing' 261 a/13; *pl.* vestementes 'clothes' 261 b/20

vyctory(e) *n.* (AF victorie) 'victory' 271 b/10, 273 b/13, 14

vysage *n.* (OF visage) 'face' 268 a/3, 268 b/23, 272 a/3

vysyte *inf.* (OF visiter) 'visit' 268 a/15, 270 a/5, 271 b/24

vnbounde *pa. pple* (OE unbindan) 'unbound' 272 a/24, 272 b/11, 26

vnder *prep.* (OE under) 'under' 255 a/30, 266 a/5, 270 b/15; vndyr 267 a/2, 273 a/29

vndyrstonde *pr. 1 pl.* (OE understondan, -standan) 'understand' 266 b/14–15; vnderstonde 276 a/3; *pr. 2 pl.* 275 b/3; *pr. subj. 2 pl.* (with ref. to one person) 258 a/18; *pa. 3 sg.* vnderstode 256 b/4, 263 a/6; *pa. 1 pl.* 275 b/16; *pa. pple* vndyrstonde 265 a/22–23

vndyrstondynge *vbl n.* (from prec.) 'understanding, knowledge' 269 b/26

vndone *pa. pple* (OE undōn) 'undone, vanquished' 272 a/14

vnyuersal *adj.* (OF universel) 'whole, entire' 262 a/26; vnyuersel 265 b/3

vnknowen *ppl. adj.* (cf. OE ungecnāwen) 'ignorant, foolish' 272 b/22

vnlaced *pa. 3 sg.* (? from OF lacier) 'undid, destroyed' 272 b/16

vnryghtful *adj.* (OE unrihtfull) 'unjust, unrighteous' 273 a/21

vnryghtfully *adv.* (from prec.) 'unjustly' 262 a/20

vnthryfty *adj.* (un+ON þrift+ig) 'wanton, dishonourable' 262 b/30

vnto *prep.* (ON *und+OE tō) 255 a/22, 27, 255 b/3

voyce *n.* (OF vois) 'voice' 255 b/5, 258 a/13, 259 b/6; voyse 270 a/3, 271 a/19, 271 b/14

vp *adv.* (OE ūp, upp(e)) 'up' 258 b/9, 259 a/19, 259 b/9

vppon *prep.* (OE upp(e)+on) 'upon, on' 255 a/31, 255 a/31, 255 b/7, 257 b/3; 'in' 259 a/1; 'at' 268 a/7

vs *pron. obl.* (OE ūs) 'us' 257 a/22, 257 b/13 258 a/13; *refl.* 275 b/18

vttyrly *adv.* (from OE compar, ūterra) 'utterly, entirely' 255 a/14

wacche *inf.* (OE wæccan) 'watch, guard' 264 a/26

way: *see* wey

warde *n.* (OE weard) 'custody, power' 273 a/10

wassche *inf.* (OE wascan) 'wash' 269 b/30; *pa. 3 sg.* wyssche 261 a/1; *pa. pple* wasschen 270 a/26; wasschyn 264 a/16

watyr *n.* (OE wæter) 'water' 260 b/2, 261 a/1, 262 b/17, 268 a/5

we *pron.* (OE wē) 'we' 255 a/11, 25, 255 b/2; wee 265 a/20

wedded *pa. pple* (OE weddian) 'wedded' 257 a/4, 6, 17

weepe *inf.* (OE wēpan) 'weep' 258 b/8; wepe 272 b/27; *pr. 3 sg.* wepeth 273 a/2

wey *n.* (OE weg) 'way, road' 255 b/9, 259 a/27, 268 a/22; way 259 a/28; *pl.* weys 269 b/26

weymentynge *vbl n.* (from AF waimanter) 'wailing, lamenting' 271 b/19

wel *adv.* (OE wel) 'well' 256 b/5, 12, 257 b/5; wele 255 a/11, 29, 256 b/2

wel *adj.* (from prec.) 'well, good' 258 b/7

welbelouyd *ppl adj.* (from ME biluven) 'well beloved' 266 b/13

wene *pr. 1 sg.* (OE wēnan) 'think' 266 a/10

went *pa. 1 sg.* (OE wendan) 'went' 259 a/28; *pa. 3 sg.* 255 a/28, 255 b/18, 256 a/16; *pa. 3 pl.* 266 b/27; wente *pa. 3 sg.* 257 b/29; *pa. 3 pl.* 262 b/22

wepynge *ppl adj.* (cf. weepe) 'weeping' 273 b/2

wex *pr. 3 pl.* (OE weaxan) 'wax, grow, become' 272 b/30; *pa. pple* woxen 262 a/27

whan *conj.* (OE hwanne) 'when' 255 a/32, 255 b/5, 21; whan that 'when' 270 a/14

what *adj.* (OE hwæt) 'what' 256 a/16, 257 b/2, 258 a/8
what *pron.* 'what' 255 a/15, 255 b/14, 15
whedyr *conj.* (OE hwæþer) 'whether' 256 a/4, 256 b/31, 257 a/19
whedyr *pron.* 'which of the two' 260 a/13
wher *adv.* (OE hwǣr) 'where' 271 b/9; where 260 b/17, 264 b/9; where as 'where' 261 a/27–28, 269 b/13
wherfor *adv.* (from prec.) 'for which reason, on account of which' 255 b/23, 259 a/1, 260 a/19
wheryn *adv.* 'in which' 268 a/12, 275 b/33; wher . . . yn 263 b/6; where . . . yn 264 a/24–25
wherof *adv.* 'at which' 264 a/31
wherwyth *adv.* 'with which' 262 b/18
why *adv.* (OE hwī) 'why' 255 b/1, 4, 30; *interj.* 259 a/14
whych *interr. pron.* (OE hwilc) 'which' 257 a/10
whych *rel. pron.* 'who' 255 a/2, 257 a/28, 259 b/30; 'whych' 255 a/3, 258 a/9; whyche 'who' 263 b/18, 24
whyle *n.* (OE hwīl) 'while' 274 b/8
whyle *conj.* (OE hwīle) 'while' 271 a/13
whyte *adj.* (OE hwīt) 'white' 261 a/13, 264 b/15
whom *pron. obl.* (OE hwām) 'whom' 272 b/6; whome 259 a/5, 270 a/3, 274 b/10
whos *pron. gen.* (OE hwæs; ME hwās) 'whose' 272 b/21; whose 264 b/3, 268 a/8
wyfe *n.* (OE wīf) 'wife' 256 a/27, 256 b/5, 6
wyl *pr. 1 sg.* (OE wille) 'desire, wish, will' 274 b/5, 275 b/33, 276 a/1; *pr. 2 sg.* wylt 260 a/20, 266 b/20; wylte 259 a/24; *pr. 3 sg.* wyl 259 a/4, 260 a/8; wylle 258 b/1; *pr. 1 pl.* wyl 258 b/6, 261 a/22, 264 a/11; *pr. 2 pl.* 255 b/18, 256 a/16, 257 b/5; *pr. 3 pl.* 256 a/4, 265 a/15; *pa. 2 sg.* woldest 258 a/29, 272 b/32; *pa. 3 sg.* wold 266 a/26; wolde 255 b/20, 256 a/10, 20; *pa. 1 pl.* wold 266 b/1; wolde 257 b/9; *pa. 3 pl.* wold 258 b/11, 19, 264 a/28; wolde 257 b/2, 22, 259 a/9
wylle *n.* (OE willa) 'will, intent' 260 b/13, 266 a/11, 268 b/5
wyndow *n.* (ON vindauga) 'window' 264 a/24
wynge *n.* (ON vengr, vængr) 'wing' 267 a/2
wyped *pa. 3 sg.* (OE wīpian) 'wiped' 268 a/3
wyse *n.* (OE wīse) 'manner, way' 255 a/11, 32, 255 b/1
wyth *prep.* (OE wiþ) 'with' 255 a/9, 20, 31; 'in' 255 b/5; wyt 262 b/24
wythyn *prep.* (OE wiþinnan) 'within, inside of' 256 b/22–23, 258 a/7, 274 a/16; 'in' 267 b/25
wythoute *prep.* (OE wiþūtan) 'without' 255 b/27, 259 b/29, 260 b/1
wythstonde *inf.* (OE wiþstandan) 'resist' 257 b/22; *pr. subj. 3 sg.* 274 b/2
wytnes *n.* (OE witness) 'testimony' 262 b/19, 268 b/18; wytnesse 256 b/13, 257 a/7; 'person giving evidence' 262 b/6
wytnesseth *pr. 3 sg.* (ME witnessen) 'witnesses' 268 b/25; 'shows, proves' 275 b/5, 276 a/5; *pr. 3 pl.* wytnessen 268 b/26; *pa. 3 pl.* wytnessed 263 a/17
wytnessynge *vbl n.* (from prec.) 'testimony, evidence' 274 b/28, 31–32
wode *n.* (OE wudu) 'wood, cross' 270 b/27, 273 a/28
woman *n.* (OE wīfman) 'woman' 259 b/11; womman 261 b/16; *pl.* women 263 a/22, 264 b/17
wondres *n. pl.* (OE wundor) 'wonders, miracles' 262 b/21
wont *adj.* (OE gewunod) 'wont, accustomed' 273 a/3; wonte 263 a/11, 272 b/27
worde *n.* (OE word) 'word, thing said' 259 a/27, 259 b/11, 25; 'message' 256 a/29, 256 b/7; *pl.* wordes 258 a/28, 30, 258 b/16; wordys 256 a/21, 269 b/19
worlde *n.* (OE w(e)orold) 'world' 257 b/21, 22, 26; *pl.* worldes 273 a/23, 273 b/30, 275 a/19
worschyp *n.* (OE w(e)orþscipe) 'honour' 269 a/17
worschyp *inf.* (ME wurþschipen) 'worship, honour' 255 b/32–256 a/1, 275 b/26; *pr. 1 sg.* 273 b/2–3; *pa. 1 sg.* worschypped 268 a/14; *pa. 3 sg.* 255 a/29, 255 b/3, 19; *pa. 3 pl.* 255 b/23, 29, 256 a/12
worschypful *adj.* (OE w(e)orþscipe + full) 'honourable' 266 b/13
worthy *adj.* (OE wyrþig, *w(e)orþig) 'worthy, deserving (of)' 258 a/16, 19, 20, 261 a/19

wot *pr. 1 pl.* (OE wāt) 'know' 266 b/17; *pr. 3 pl.* 261 b/14; *pa. 3 sg.* wyst 256 a/26; *pa. 3 pl.* 259 b/22, 260 a/5

wownde *n.* (OE wund) 'wound' 262 b/16

wrapped *pa. 3 sg.* (unknown deriv.) 'wrapped' 263 b/4; *pa. pple* 264 a/4, 268 a/12

wrathe *n.* (OE wrǣþþu) 'wrath' 264 a/21

wrecchednes *n.* (OE wrecca + ed + ness) 'wretchedness, misery' 271 a/7

wryte *inf.* (OE wrītan) 'write' 262 a/6, 269 a/24, 26; *pr. 2 pl.* 262 a/11; *pa. 3 sg.* wrote 255 a/7, 275 a/24, 25; *pa. pple* wryten 262 a/13 (2×), 275 a/10, 275 b/4

wrytynge *vbl n.* (from prec.) 'writing, legend, inscription' 262 a/10; 'piece of writing, account 276 a/5; 'handwriting' 275 b/25; *pl.* wrytynges 'writings, pieces of writing' 275 a/13

wronge *adj., n.* (1OE wrang, from ON *wrangr) 'wrong' 260 a/19

wrongfully *adv.* (from prec.) 'wrongfully, unjustly' 263 b/20

wroth *adj.* (OE wrāþ) 'angry, wrathful' 264 a/2; wrothe 259 a/17, 260 a/21, 260 b/13

y *pron.* (OE ic) 'I' 255 b/7, 14, 257 b/5

ydoles *n. pl.* (OF idle, idele) 'idols' 255 b/32

ye *pron.* (OE gē) 'ye, you' 255 b/1, 5, 25

ye *aff. part.* (Angl. gē) 'yea, yes' 257 a/1, 260 b/29

yeftes *n. pl.* (OE gift) 'gifts' 260 b/18

yelde *inf.* (Angl. geldan) 'yield, give up' 265 a/7, 8, 10 (2x); *imp.* 265 a/8, 275 a/5; *pa. 3 sg.* ȝelde 262 b/9

yendyr *adv.* (OE geon + þer) 'yonder' 271 a/17.

yere *n.* (Angl. gēr) 'year' 255 a/1, 2, 4; *pl.* 256 b/23, 258 a/9, 259 a/26; ȝeres 275 b/8

yet *adv.* (Angl. gēt, gīt) 'yet' 258 a/22, 259 a/8, 260 b/4

yeue *inf.* (Angl. gefan) 'give' 260 b/3, 264 a/11, 265 b/28; *imp.* 258 b/16, 269 a/24; *pa. 3 sg.* gaue 260 b/3; *pa. 3 pl.* 259 b/19, 261 b/9, 265 b/21; *pa. pple* yeuen 266 a/4, 274 b/14

yf *conj.* (OE gif) 'if' 256 b/14, 257 b/19, 258 a/30; 'whether' 258 a/21, 275 b/5

yghen *n. pl.* (1OE ēge) 'eyes' 259 b/7, 262 b/18, 268 b/6

ymage *n.* (OF image) 'semblance' 273 a/26

yn *adv.* (OE in) 'in' 255 b/18, 20, 21; *prep.* 'ın' 255 a/1, 2, 3; 'at' 261 a/6; a 'in' 262 a/28

yn as moche as *conj. phr.* 'inasmuch as, as, since' 261 a/8

yncarnacyoun *n.* (OF incarnation) 'incarnation' 276 a/18

ynfyrmytees *n. pl.* (OE enfermeté) 'infirmities, diseases' 260 b/11

yn lasse than *conj. phr.* 'unless' 260 b/9

ynnocent *adj.* (OF inocent) 'innocent' 261 a/2, 264 a/18

ynto *prep.* (OE in to) 'into' 256 a/7, 11, 19

you *pron. obl.* (OE ēow) 'you' 255 b/4, 20, 257 a/5; *refl.* 'yourselves' 270 b/4, 275 a/6

youre *adj.* (OE ēower) 'your' 256 b/7. 257 a/6, 257 b/11

youreself *pron.* (prec. + se(o)lf) 'yourselves' 256 a/3

yren *n.* (OE īsern, īsen, īren) 'iron' 271 a/25

yssew *inf.* (OF eissir, issir) 'issue, emerge, go out' 260 b/2; *pa. 3 sg.* yssewed 261 b/2; *pa. pple* ysseved 270 a/23

yt *pron.* (OE hit) 'it' 255 a/1, 23, 30

INDEX OF PROPER NAMES

Aaron 264 b/4
Abacuch 273 b/22
Abraham 265 b/13
Adam 269 b/6, 270 a/6, 22
Adda 265 a/25
Adonay 269 a/20
Agryppe 257 a/14
Alexandre 255 a/9, 255 b/6 (?)
Anna 255 a/5, 8, 257 a/7; Annas 263 b/21
Annes 257 a/14
Antecryst 274 a/13
Antonon 257 a/13
Aramathye 264 a/1, 265 a/11, 12; Aromathye 263 b/2
Astaron 257 a/13

Babyloyne 276 a/17, 18
Barabas 261 a/23; Barrabas 260 a/13, 14, 15
Bedleem 260 b/16, 22; Bethlem 256 b/22
Belȝebub 255 a/21, 272 b/19

Cayphas 255 a/5, 8, 257 a/7
Caluarye 262 a/5
Carnyus 274 b/16, 275 a/9; Garyus 269 a/3, 269 a/22
Centuryo 262 b/9, 263 a/3
Cesar 255 a/1, 256 a/6, 18
Crypon 257 a/14

Danyel 264 b/4
Dathan 255 a/8, 263 b/22
Dauyd 259 b/6, 264 a/15, 271 a/28
Desmas 261 b/2, 8, 262 b/23; Dysmas 262 a/16, 21

Egypte 256 b/24, 258 b/25
Elysee 266 a/19, 20, 26
Ennoch 274 a/10, 18; Ennok 268 b/20
Esras 257 a/14
Ffynees 1 257 a/14
Ffynees 2 265 a/25

Galylee 255 a/3, 263 a/23, 264 b/21
Gamalyel 255 a/8, 263 b/22, 275 a/11
Garyus: *see* Carnyus
Gesmas 261 b/2, 8, 262 a/14
Golgatha 262 a/5
Golye 264 a/14

Hely 266 a/17, 19, 268 a/7
Helle 271 a/27, 271 b/11, 16
Herode 1 255 a/2, 256 b/21, 25, 28, 31, 260 b/19, 261 a/6
Herod(e) 2 255 a/2, 256 b/22, 261 a/5, 7, 11 (2x), 15

Jacob 1 257 a/14
Jacob 2 265 b/14
Jerusalem 255 b/6, 261 a/6, 263 a/16; Jherusalem 265 a/14, 25, 265 b/24
Jhesu (Cryst) 255 a/6, 10, 11; Jhesus 255 b/18
John the Evangelyst 261 b/19
Jordan 269 b/12; Jourdan 270 a/23, 274 b/27
Joseph 1 (father of Jesus) 255 a/12, 256 b/23, 257 a/5
Joseph 2 (of Arimathaea) 263 a/24, 263 b/1, 2
Jsaac: *see* Ysaak(e)
Judas 1 (Iscariot) 255 a/9–10, 262 b/25, 263 b/22 (?)
Judas 2 257 a/15

Laȝar 1 257 a/13
Laȝar 2 259 b/23, 271 a/4
Leuy 1 255 a/8; Levy 263 b/22
Levy 2 265 a/26
Levy 3 268 b/2
Leutycyus: *see* Lucyus 1
Lyoun 255 a/5
Longeus 262 b/14
Lucyus 1 269 a/4, 22; Leutycyus 274 b/17, 275 a/9
Lucyus 2 275 a/11 (see Note)

Mary(e) 255 a/12, 256 b/24, 257 a/4
Melga 259 a/23
Mycheas 273 b/26
Mychel 269 b/1, 270 a/9, 15
Mysael 259 b/9
Moyses 258 a/26, 258 b/25, 259 a/3
Mossy 1 259 b/4
Mossy 2 264 b/3

Nazareth 256 b/30, 262 a/9
Neptalym 1 263 b/22
Neptalym 2 269 b/11–12
Nychodemus 255 a/6–7, 258 b/15, 17

Occypus 257 a/14
Olyuete 265 b/2; Olyvete 266 a/16, 268 b/27

Pylate 255 a/10, 15, 23
Procola 256 a/27

Roome 255 a/2, 260 b/14
Ruffyn 255 a/5

Salamon 258 a/9
Samuel 1 257 a/14
Samuel 2 264 b/5
Sathan 270 b/12, 271 a/16, 21; Sathanas 270 b/2, 271 a/8
Seth 270 a/8, 14, 270 b/1; Sethe 275 b/29
Symeon 1 263 b/22
Symeon 2 268 b/4, 269 a/2, 269 b/16
Syr 255 a/8
Sobna 255 a/8

Thybery 255 a/1

Veronyca 259 b/11

Ysaak(e) 269 b/9, 271 b/5, 11; Jsaac 265 b/14
Ysrael 266 a/13, 23, 28

zabulon 269 b/11

A=BM MS Harley 149.
Acta sanctorum, published by the Bollandists, Venice, Antwerp, Paris, Brussels.
Amb=*codex Mediolanensis Ambrosianus O 35.*
B1=BM MS Egerton 2710.
B2=BN MS fr. 19525.
B3=BM MS Harley 2253.
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C1=BN MS fr. 1850.
C2=Bibliothèque publique, Dijon, MS 525.
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D^a=the codex on which the text of *Nicodemus* in Jo. Alb. Fabricius' *Codex apocryphus Novi Testamenti* (Hamburg, 1719, 1743) is based.
D^b=*codex Einsidlensis.*
D^c=*codex bibliothecae principis Corsini num. 1146.*
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ed^{pr}=the first printed Latin text of *Nicodemus*.
ed^{pr}germanica=the first printed German text of *Nicodemus*.
Flor=codex Florentinus Laurentianus.
Foggini, P. F., ed. *De Romano Divi Petri itinere et episcopatu, ejusque antiquissimis imaginibus exercitationes historico-criticae*, Florentiae, 1741.
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Lips[ed]=an ed. of *Nicodemus* printed at Leipzig in 1516.
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POSTSCRIPT

The French text of *Nicodemus* contained in Queen's College MS 305 (Oxford), briefly referred to in the Introduction (p. 14 above), shows close agreement with C1. This is somewhat surprising considering the fact that Queen's Coll. 305 is a comparatively late manuscript. The main difference between the two is that words that had become obsolete by the time that Queen's Coll. 305 was written, have been replaced by more modern ones. For instance, where C1 reads 'cist garist les sorz, et les aveugles, et les *clos,* et les malades' (p. 45 above), the Oxford manuscript has 'cilz, il gary les sours, et les aveugles, et les *boiteus,* et les malades' (fol. 1c), and 'Il ne nos *loist* mie home ocierre' in C1 (p. 56 above) is 'Il ne nous *apartient* mie d'occirre nulluy' in the Oxford text (fol. 2b).

On a few occasions, however, Queen's Coll. 305—which unfortunately has many big gaps—has readings that agree better with the English of Harley 149 than do those of C1 (or C2). For instance, *aungel* in 'but [Lazar] went hys wey as he had ben a qwykke aungel' (p. 106 above) is explained in the Notes (p. 142 above) as a misreading by the translator of French *aigle,* but it is more likely that his exemplar actually had *angle* or some similar form, for this is the reading found in the Oxford manuscript: 'ains s'en ala ainsi comme .i. angels' (fol. 5b). C1 has 'einz s'en ala ausint com un egle'; C2 has a corrupt reading: 'ains ala adés a lui'.

Also, both our English version and Queen's Coll. 305 omit to mention the width of the Ark of the Covenant but double its height. According to the *Evangelium* (Tischendorf, p. 411) the Ark measured two and a half cubits in length, one and half cubits in width, and one and a half cubits in height (cf. Exodus xxv, 10):

> Fac tibi arcam testamenti in longitudinem curbitorum duorum et semis, in latitudinem cubiti unius et semis, in altitudinem cubiti unius et semis.

The corresponding English passage (p. 128 above) is:

> Make me an arche, wher-yn y wyl that ye put the Testament. And y wyl that yt be made of the lengthe of .ij. cubytes and an half, and yn heyght .iij. cubytes.

Cf. Queen's Coll. 305 (fol. 5d):

Fait l'Arche del Testament en la longuer de .ii. coutes et demy, et en haultesse de .iii. coutes.

C1 has a lacuna (see p. 128 above) and C2 has a very corrupt reading that need not be quoted here.

In this connexion I should like to point out one more thing. The fact that the words 'Ensi com il vindrent au leu ou la croiz estoit' in C1's account of the mocking of Christ (p. 71 above) are not paralleled in the English is interpreted in the Note on 261 b/4 ff. (p. 135 above) as a conscious change on the part of the translator, but, in fact, both C2 and the Oxford manuscript omit these words, too. The latter manuscript also adds to the mocking a circumstantial account of the flogging, which has some details in common with the corresponding account in the Notary—de Worde chapbook quoted on p. 136 above.

Immediately after the *Évangile de Nicodème* in the Queen's Coll. manuscript there follow three short bits of prose, two of which have a bearing on our English text. One, a list of biblical events all said to have taken place on a Friday, mentions the massacre of the innocents: 'A cel jour decola Herodes les innocens, qui furent .c. et .xliiii. M.' (fol. 6a). Cf. the interpolation in the English on p. 68 above: 'to the nombre of an hondred and foure and fourty thouȝand'. The other concerns the composition of the Apostles' Creed. It runs (fol. 6a):

> Cy enseigne que les .xii. apostre firent le Credo, et combien chaulcuns en dist de sa partie. Sains Pierre dist premiers: Credo in Deum Patrem omnipotentem, creatorem celi et terre. Saint Andrier dist: Et in Jesum Christum, Filium ejus unicum, Dominum nostrum. Sains Jaques dist: Qui conceptus est de Spiritu sancto, natus ex Maria virgine. Sains Jeham dist: Passus sub Poncio Pilato, cruxifixus, mortuus et sepultus. Sains Thomas dist: Descendit ad inferna, tercia die resurrexit a mortuis. Sains Jaques dist: Ascendit and celos, sedet ad dexteram Dei Patris omnipotentis. Sains Philipe dist: Inde venturus judicare vivos et mortuos. Sains Bartholomier dist: Credo in Spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem. Saint Symon dist: Remissionem peccatorum. Sains Matias dist: Vitam eternam. Amen. Et tous les .xii. apostre dirent Amen.

This differs somewhat from the English creed incorporated in the Harley *Nicodemus* (see Introduction, pp. 17–19 above). It will be noticed, for instance, that the names of two apostles as well as the words 'carnis resurrectionem' have dropped out from the Oxford version. It is nevertheless likely that the volume that contained the English translator's exemplar also included these two items and that they were utilized by him.

Finally I should like to correct an error in the section on Orthography and another in the Glossary. On p. 23 above, under OE *ī*, the past tense of OE *sīcan* 'sigh' is said to have been *sīhte*. However, from what evidence there is, *sīcan* was a strong verb of the First Class and the weak past *sihte/sighte* cannot be traced further back than early ME. By back-formation this weak past gave rise to an infinitive *sihe(n)/sighe(n)* by the side of *siche(n)*, the regular ME reflex of OE *sīcan*.

In the Glossary, p. 162 above, a number of instances of *let(e)* have been labelled as the present subjunctive, while in fact they are imperatives. In 'But and yt be not so as we sey, let vs be delyuered to the dethe' (p. 54 above) the imperative *let* is stressed and has causative force='have us put to death'; in 'let hym goo' (p. 61 above) it is also stressed and has the meaning 'permit, allow'; in 'let vs chese men for to seche hym' (p. 88 above) and 'Lete vs gloryfye oure Lorde' (p. 100 above), *let(e)* is unstressed and functions as an auxiliary. The last pattern can be replaced by a subjunctive: 'Go we fast to hem' (p. 97 above).

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